



Zion's Herald

WEDNESDAY, OCTOBER 31, 1906



MRS. LILLIAN M. N. STEVENS

The Field Secretary's Corner

IN the evening of Sunday, Sept. 23, I was at Barham Memorial Church, South Boston, where Rev. Frank G. Potter is serving on the second year of a prosperous pastorate. This church is the outgrowth of a mission started by the Missionary Board of Boston. Mr. James Morse, a member of the old Dorchester Street Church, and Mr. Monroe Parker, of the Broadway Church, were selected to do the work incident upon establishing a new Methodist church in this community. After thoroughly canvassing the district, a Sunday-school was started in the year 1870, in an old tin shop, which was roughly boarded and not plastered, and at the first evening service, Jan. 9, 1870, seven went forward for prayers. The first Sabbath the school opened with about twenty scholars. The numbers increased so fast that this place soon became too small, and Washington Hall was selected as a place of meeting. Here the mission was organized into a church on April 24, 1871. Rev. J. A. Ames, who was the city missionary at the time, had acted as pastor from the beginning, and continued as such after the organization. In the spring of 1872 he was succeeded by Rev. George B. Wilson, who labored so zealously that he soon broke down in health, and finally died of sickness brought on by overwork. Regular services were now held on Sundays, the church having 26 members and the Sunday-school 176. Seventeen members and seven probationers had been received into the new church as a beginning.

It was not, however, until 1874 that definite plans were made looking to a church building. At that time, a committee, consisting of Rev. E. P. King, the pastor, J. L. Miller, and James Morse, was appointed to solicit funds, and Mr. R. H. Barham, for whom the church was afterward named, was appointed to secure a suitable site. The last three named were afterward made the building committee, and the work progressed so rapidly that, on Oct. 22, 1874, the church was dedicated, the total cost, including the land, being \$8,167, over \$4,000 of which was raised by mortgages. April 1, 1883, found these mortgages unpaid. At that time, Mr. R. H. Barham, who held a second mortgage for \$1,275, generously offered to cancel his claim, on which no interest had been paid, on condition that the trustees raise \$3,000 in five years to pay off the mortgage held by Mr. Harwood. On June 4, 1887, this amount was raised, and the whole indebtedness was discharged. A part of this amount was raised during the pastorate of Rev. Joseph Jackson. Rev. James Yeames, who was appointed here in September, 1886, with the aid of James Morse, succeeded in raising the balance. The mortgages were burned at a large public meeting, and all the people sang, "Praise God from whom all blessings flow." Under Mr. Yeames' leadership the church prospered to such a degree that it soon became manifest that larger and better accommodations were needed.

In the summer of 1889 a committee of Rev. James Yeames, R. H. Barham and

James Morse was appointed to select a site for a new church. The lot of land on the corner of Dorchester and Vinton Streets was purchased, and, through the liberality of Mr. Barham, the chapel was moved to where it now stands, on Vinton Street. The efforts to build a new church were not in vain, for the corner-stone of the new edifice was laid Nov. 13, 1890. Bishop Mallalieu delivered the address. In April, 1892, Rev. A. H. Nazarian was appointed to this pastorate, and immediately took up the excellent work which had been begun by Mr. Yeames. His labors were crowned with success, and on Nov. 29, 1894, the new church was finished and opened for public worship, being dedicated on Thanksgiving Day. The building was dedicated free from debt. The only debt was a mortgage on the land of \$4,500. This has been reduced so that the mortgage now is \$3,250. The total cost of building, land, furnishings, etc., was \$25,179.37. Too much cannot be said in praise of the work done by Mr. Yeames and Mr. Nazarian. The old church bore the cognomen of Dorchester St. Church, but in 1902 the title was changed to Barham Memorial, in honor of Mr. Barham, for many years, up to the time of his death, a pillar in the church.

Mr. Potter's pastorate promises to be very successful. He is young, energetic, up-to-date, and deservedly popular with his people. He has lately organized a Brotherhood which promises to be of great help in the work of the church. Our canvass resulted in a splendid gain for the HERALD list.

Sunday, Sept. 30, I was at Wakefield, on invitation of Rev. J. R. Chaffee, our energetic young pastor at that place. I had a good hearing, and, as a result of this and the canvass the following week, secured a splendid list of new names.

This is a historic old place. Away back in 1639, or thereabouts, "Wakefield and North Reading" grant was made, and the early settlers came and built their homes. The first meeting-house was erected in 1688, and was also used as a schoolhouse. Until 1769 the town and parish were one in government. Political reasons led to the division of the town in the early part of the last century — the people of Reading and North Reading being Federalists and opposed to the war of 1812, while the people of South Reading were Republicans and supported the Government. Three years after the time that Methodism took root, South Reading found in Cyrus Wakefield a benefactor, and in his honor the name of the town was changed to Wakefield. The first Methodist preacher who was heard in the town was Jesse Lee, whose visit during his early career in this section was the occasion of a great revival. The first permanent work of Methodism was under the auspices of the Boston Preachers' Meeting. The first sermon was preached by Dr. Mallalieu (now Bishop), Feb. 3, 1865. This was in the Town Hall, before a large audience. Dr. Mallalieu was followed by Rev. J. W. F. Barnes (now our genial chaplain at the State Prison, Charlestown), B. W. Gorham, Geo.

D. Prentice, L. D. Barrows, and Gilbert Haven (afterward elected Bishop). These services continued until the next Annual Conference, when Rev. Thomas C. Potter was appointed the first regular pastor. A class-meeting had already been held at the home of one of the families. The church was organized, June 4, 1865, by Rev. A. D. Sargeant, with 26 full members and 4 probationers, one of whom is living today — Mr. O. N. Gammons. Services were held in the vestry of the Universalist Church, and were meetings of great power, with frequent conversions. In March, 1868, the Universalists desiring to use their church themselves, the Methodists were left without a home. They had no means, and the prospect was gloomy. Mr. Atkins, then pastor, was on the point of resigning, when an official board meeting was held at the parsonage, and after a long discussion, during which every member recognized the crisis in their affairs, it was decided to purchase Albion Hall, and long after midnight "Praise God from whom all blessings flow" was sung, and the meeting dissolved. In the meantime the women were in another room praying; so this church may truly be said to have been born in prayer. A legacy from an elect lady, Lucy Jennings, who died in 1869, enabled them soon to meet all their obligations, and a glorious revival followed, with 20 additions to the church. Services were well attended, the evening meeting commencing at 6.30 and lasting sometimes till 10 P. M.; and the people left then, hungry for more. Rev. M. B. Chapman, now professor in Boston University School of Theology, even then a young man of great promise, served with wonderful success in 1870-'72. He was succeeded by Rev. C. L. McCurdy, and during his pastorate the present church was built at an expense of over \$25,000, of which \$13,000 remained on mortgage. It is a commodious structure seating 600, finished in ash and black walnut, with a spire 130 feet high. The church was dedicated, Feb. 27, 1874. Mr. McCurdy was followed by Rev. John Peterson and Rev. E. A. Howard, both of whom have gone to their reward. Rev. G. C. Osgood came in 1878, and during his pastorate the debt was reduced somewhat; but the final achievement, during which it was wholly cleared and the society freed from debt, was during the pastorate of Rev. T. C. Martin. During all these heroic struggles the Ladies' Aid Society had from the very beginning proven an efficient ally, and too much credit cannot be given them.

Many names of those connected with this church might be given, but time would fail. Mr. and Mrs. O. N. Gammons have been from the beginning valued workers. Mrs. Salva S. Butterfield, recently deceased, was also one of the original members. Her son, Dr. Geo. W. Butterfield, is still connected with the church, while a daughter, Mrs. Frederick H. Knight, is doing the Master's work in the Southland. The Epworth League was named after Mr. Abram D. Merrill, another valued member. Among other interesting calls during my visit was one I made on the widow of Rev. Dr. L. D. Ferris, an honored member of the New York East Conference, the result of which was a subscription for her son, Daniel Ostrander Ferris, whose great-grandfather was Rev. Daniel Ostrander Ferris, a presiding elder under Bishop Asbury. I was shown a framed souvenir, containing the ordination certificates of Daniel Ostrander Ferris, bearing date of 1796 and signed by Bishop Asbury. Below this was that of Ira Ferris, under date of 1828, signed by Bishop Hedding; and below this one of Daniel O. Ferris, with date of 1862 and the signature of Bishop Ames. This is a valued keepsake in the family, and one of which they are justly proud.

During the present pastorate the church has been shingled and painted, while a goodly number have been brought into the church. Revival meetings, under Rev. W. A. Dunnett, were recently held for two weeks.

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36 Bromfield St., Boston.

Zion's Herald

Volume LXXXIV

Boston, Wednesday, October 31, 1906

Number 44

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CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

36 Bromfield St., Boston

Price, \$2.50 a year, including postage
Single copies 5 cents

All stationed ministers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

Increased Production of Oil

THE oil fields of the United States produced, during the year 1905, 134,717,530 barrels of petroleum, as against 117,080,960 barrels in 1904. These figures, which are presented in a report recently issued by the United States Geological Survey, are greater by 17,636,620 barrels than the production in any previous year, although the value of the oil produced was \$17,018,056 less than in 1904. During 1905 there was a notable development in the mid-continental oil field. An important step in the transportation of oil was the completion of a pipe line from Humboldt, Kansas, to Whiting, Indiana. In these days when so much is said about the Standard Oil Company it is a kind of economic illiteracy not to keep posted on the main figures of oil production and distribution.

Typhoid Record of America

IT may occasion disagreeable surprise with many Americans to be informed that the United States has a typhoid fever mortality which is much in advance of that of the countries of Europe. From 1900 to 1904 the average rate per 100,000 of population for twenty-eight cities of the United States was 34.8. Only Italy among European countries has a higher average—35; Hungary coming next with 27, and Belgium following with 18, Ireland with 14, England and Wales with 12.6, Scotland with 12, Sweden with 10, Germany with 7, Switzerland with 6, and Norway with 5. It is plain from these figures that in at least one-half of the largest cities of the country there is reprehensible negligence in respect to water supplies, and in the other half very much yet remains to be done to reduce their typhoid mortality to even a reasonable maximum. In Berlin the municipal authorities have succeeded in reducing the annual death-rate from typhoid to from three to five per 100,000, and in Munich, once a veritable pest-hole

of typhoid epidemics, the mortality from that cause has been reduced to almost a negligible quantity. In this country, on the contrary, conditions in the large cities have not improved, and in some of the smaller registration cities the conditions are worse, if possible, than in the larger. During the period 1900-1904 there have been typhoid epidemics in no less than fifty of the minor registration cities, of such magnitude as to result in a mortality of 100 or more per 100,000 of population.

American Bankers' Association Meets

THE recent meeting of the American Bankers' Association at St. Louis was marked by some lively discussions of economic policy. The president, John L. Hamilton, called attention to the numerous failures of banks, the blame for which he ascribed, not only to lack of thoroughness in some of the State inspecting departments, but also to the neglect of lawmakers to take proper action for the protection of banks. At present the bank examiners are required to examine more banks than they can inspect thoroughly. The aggregate capital, surplus and deposits, of the membership of the Association is \$12,514,846,572. Congressman C. N. Fowler made a vigorous plea for clean money, and for bills of smaller denominations, of which there is now such a scarcity. Elastic currency and currency reform were the chief topics at the second day's session of the convention, the declaration of one of the speakers that the existing currency system was born of poor judgment being vigorously applauded. A resolution was unanimously adopted denouncing express companies for doing a banking business in alleged violation of the Interstate Commerce law. One speaker made the startling suggestion that cotton might serve as a good basis for currency. The tone of the meeting was earnest and hopeful, and the serious way in which the problems presented were handled indicates that bankers are a class of business men who have very high ethical ideals, and who are awake to the need of economic advance in sympathy with the general progress the country is making.

Mohonk "Dependent Peoples" Conference

AT the annual conference of friends of the Indian and other dependent peoples, which has just been held at Lake Mohonk, the condition of these wards of the United States was discussed sanely and seriously by experts representing the legal, journalistic, clerical and teaching professions. Dr. Andrew S. Draper in his opening address declared that, while we are not accustomed to mere dependencies, and "inferior or subordinate peoples

are anomalous under our political system," we will not enfranchise these millions before they can, without danger to themselves and us, carry some portion of the burden of governing the world; nor will we trade them off for a mess of pottage to some other nation which has no such outlook or mission as we have in the world. Among the noted men who took part in the discussions at Mohonk were Judge Paul Charlton of the Bureau of Insular Affairs, Dr. George Washburn of Manila, Chaplain J. H. Sutherland, Congressman M. E. Driscoll, Mr. A. L. C. Atkinson, Judge F. J. M. Hatch of Hawaii, Dr. M. G. Brumbaugh of Porto Rico, Dr. Jose de Guzman Benitez of San Juan, Francis E. Leupp, commissioner of Indian Affairs, and Major W. A. Mercer, superintendent of the Carlisle Indian School. The Conference adopted a platform declaring it to be the duty of the Government to develop the dependent peoples by the processes of intellectual, moral, and spiritual education "into the exercise of full, self-governing citizenship;" affirming that those possessions have come into our hands not that we may make them serve us, but that we may serve them; recommending that Congress devote to the use of the detached territories the revenue derived by the federal government therefrom, after paying the cost of administration; that an adequate school system be provided in the insular possessions; that at every agency the registration of all Indians with their family relationships be speedily completed; that Indian tribal funds be divided into individual holdings; and that Congress prohibit the use of Indian trust funds for the instruction of Indian students in schools under ecclesiastical control.

Alaska-Siberian Railway Incorporated

THE Trans-Alaska-Siberian Railway, the purpose of which is to build a railway across Siberia and Alaska with a tunnel under Bering Strait, was incorporated last week in New Jersey. The company is formed in accordance with a contract established by the special imperial commission appointed by the Russian Emperor and M. Loicq de Lobel. The main line of the road in Siberia is to start from Kansk Station and run east to the boundary of the province of Amoor to a point between Yakoutsk and Okhotsk, and thence to Bering Strait, with a number of branches. The length of the principal line authorized by the charter is 3,750 miles, and of the branches 2,250 miles. The Alaska Railway is to start from Cape Prince of Wales Peninsula, running toward Cape York, thence to Port Clarence and Grently Harbor, on to Morton Bay at a point near Nulato, along the Cantwell River, crossing the Tanana River, and following its bank to the northern bound-

ary line between Alaska and the British Northwest Territory. M. Loicq de Lobel is a subscriber to most of the stock. The scheme is a gigantic one, and even if the engineering difficulties are surmounted, the question will come as to whether the amount of trade between Russia and America is likely to support such an enterprise.

Statistics of the Blind

THE total number of blind people in the United States in 1900 was 64,763, according to a recent report of the Census Department, of whom 35,645 were totally blind and 29,118 were partially so. Of the total blind 37,054 were men and 27,809 were women. About one person in every 1,206 was blind, while one in every 850 was deaf. One-tenth approximately of the total number of blind were born so. The number of blind per one thousand of population was greater among the negroes than among the whites, and greater among the foreign born whites than among the native whites. In about five per cent. of the cases of blindness reported the parents of the blind were cousins. Of the blind whose parents were so related twenty-five per cent. were congenitally blind, while among the blind whose parents were not cousins the proportion of congenitally blind was not over 6.8 per cent. Of the blind who were at least ten years of age twenty per cent. were engaged in some gainful occupation. The percentage of persons engaged in professional pursuits, trade and transportation, and in manufacturing and mechanical industries, is larger among the totally blind than among the general population.

Scottish Church Dispute Settled

THE celebrated Scottish Church dispute, growing out of an attempt at union made by the Free and United Presbyterian Churches, and followed by a decision by the House of Lords on Aug. 1, 1904, that the whole of the property of the Free Church, valued at about \$55,000,000, be placed in the hands of the twenty-four Free Church ministers known as "Wee Kirkers," has now been definitely settled by the Elgin Commission, which has awarded the United Free Church the assembly hall and college buildings at Edinburgh, Glasgow, and Aberdeen, while the Free Church gets a block of buildings in Edinburgh and the annual sum of \$15,000 for the maintenance of its college. The Free Church also obtains two additional churches in Glasgow. The foreign mission funds are mostly given to the United Free Church, but the Commission promises to allocate sufficient funds for the missions of the Free Church. It is a somewhat unique phenomenon in ecclesiastical history to have a secular body such as the Elgin Commission pass judgment as to what constitutes "sufficient" funds for the conduct of any given missionary work. The work of the Commission has been made easier by the report, made public on April 14, 1905, by a royal commission previously appointed, which recommended that the Free Church should hand over

to the United Free Church all the property which it could not itself adequately administer.

The Wreck at Atlantic City

ON Sunday morning last a terrible accident occurred on the electric line of the West Jersey & Seashore Railroad (operated by the Pennsylvania Railroad) on the bridge over the Thoroughfare, as the body of water is called between the main land and the island on which Atlantic City is built. A train consisting of three coaches filled with pleasure seekers, mostly from Philadelphia and Camden, was speeding at forty miles an hour when, on reaching the drawbridge, from some unknown cause, it plunged into the water below. Of the ninety-one passengers known to have been on board only twenty-five have been accounted for. In some cases entire families perished. At present writing fifty-three bodies have been recovered. The testimony taken, thus far, before the coroner's jury seems to indicate that the accident belongs to the category of the preventable; that this deplorable loss of life might not have occurred had the rail ends on the drawbridge been securely locked; and that even if the train had been derailed it might have been saved the awful plunge had there been proper guard-rails.

Europe's Military Burden

THE Information division of the U. S. War Department, which has inquisitively been keeping tab on military developments in Europe, reports that for the year 1906-'07 France and Germany have appropriated about the same sum for their respective army establishments, France's appropriation being \$156,614,380, and Germany's \$156,608,043. Germany, however, has appropriated \$1,631,593 for fortifications, as against an appropriation by France for like purposes of \$1,158,000. Great Britain plans to spend for 1906-'07 the sum of \$144,987,336 for army maintenance, which includes \$11,435,580 for forts, which is in significant contrast with the something less than a million to be expended by France and Germany for artillery defences. Italy will spend \$55,107,650 for the army and nothing for new fortifications. One European statesman at least, Secretary for War Haldane, in a speech made at the last session of the British Parliament, has frankly acknowledged the necessity that exists for reducing army estimates, declaring that the democracies of the world are manifesting a wish that the crushing burden of armaments shall be reduced. The military burden is pressing heavily upon all the European Powers, and it is gratifying to know that there are not lacking leaders of public opinion who are exerting their influence in favor of a reduction of military appropriations.

Anti-American Feeling in Japan

THE relations between Japan and America have of late been so friendly that it is particularly to be regretted that a series of incidents, including the killing of Japanese poachers in the Pribyloffs, the exclusion of Japanese children

from the schools of San Francisco, and the resignation of a Japanese cadet from Annapolis, have this past week generally embittered Japanese feeling against the United States. The result has been a real crisis in the relations of the two countries, which has been promptly met, and it is believed relieved, by the energetic action taken by the State Department, which has conveyed through Ambassador Wright at Tokyo its assurances to Japan that it has no sympathy whatever with any attempts to stir up opposition to the Japanese, and by the course pursued by the Department of Justice, under direction of the President, in bringing a test case before the United States courts in San Francisco to determine whether the sixth article of the Constitution does not sufficiently protect the rights of Japanese foreigners, as interpreted by existing treaties. While there is a feeling in army circles that it is not wise to show any signs of weakness in presence of Japanese demands, seeing that Japan is already inflated by a sense of its military importance since the successful conclusion of the war with Russia, the Administration at Washington is undoubtedly pursuing the correct course in refusing to allow local irritants or accidental circumstances to interrupt the traditional friendship of Japan and America, which has continued unbroken from the days of Commodore Perry. The excitement in Japan may be expected to subside when it is remembered, as Secretary Root points out, that while some exceptional disturbances of ordinary conditions have occurred in San Francisco, owing in large part to the demoralization induced by the earthquake, Japanese students are welcomed at hundreds of schools and colleges in the United States.

Changes in the Cabinet

IT is the undoubted right of the President of the United States to surround himself with such advisers as suit his own views in that somewhat anomalous circle known as the Cabinet, whose legal status has never, we believe, been precisely defined. A number of changes in the cabinet of President Roosevelt are announced, involving the appointment of George B. Cortelyou as Secretary of the Treasury, George von L. Meyer as Postmaster-General, Victor C. Metcalf as Secretary of the Navy, Charles J. Bonaparte as Attorney-General, and Oscar S. Straus as Secretary of Commerce and Labor. The shifting of Secretary Bonaparte from the Navy Department, where he has made such an excellent record, and appointment of a new man to that position, is to be regretted. It is the misfortune of the Navy Department to be regarded by politicians as but a stepping-stone to some other cabinet position. Mr. Metcalf is a good man, but untried in naval administration. The appointment of Oscar S. Straus, the first Hebrew to enter the cabinet, is regarded with general satisfaction. He made one of the best ministers to Turkey ever sent abroad — the kind of minister who succeeded in getting things done — and has had a successful career as a merchant, diplomat and philanthropist. Mr. Straus is a liberal Jew, and one of his earlier literary efforts was a monograph on Puritan institutions.

Around the World Letters --- III

POMPEII BURIED

IN the effort to give our readers some information concerning the city of Pompeii — its destruction, burial, oblivion, discovery, and excavation — we are not a little embarrassed. In order to adequately understand the subject, one should come to it familiar with the times, customs and practices of the years in which the city was at the height of its splendor, and study its ruins critically and leisurely. We possess none of these qualifications, but the uncovered city is of such momentous interest that we cannot be silent about it. We will endeavor, therefore, to give the average reader some information concerning Pompeii, and to be accurate concerning what we present.

A brief glance at the history of the city is necessary. Pompeii is some fourteen miles from Naples, and about four miles from destructive Vesuvius. It is first mentioned in history 310 B. C. Founded by the Oscans, it came early into the possession of all-conquering Rome, and in the time of its greatest wealth, population and prestige, was completely Romanized. The *élite* of Rome made a Saratoga of it. Cicero had an estate there. The population was estimated at 20,000 to 30,000. It became a miniature Rome in everything that was profligate and licentious. Some of the paintings in excellent preservation on the walls of the houses emphasize this shameful condition.

On the 5th of February, A. D. 63, Vesuvius was exceedingly violent, and a great part of Pompeii was razed to the ground, and nearly all the public buildings were damaged. The people were mad with fear, and deserted the city; but through that strange reaction to confidence so noticeable always when Vesuvius becomes quiet, the inhabitants returned and began the restoration of their homes and the public buildings. The restored city did not equal in grandeur the original, as the ruins clearly show; but mirth, debauchery and pagan excesses soon began again. Thus the revelry of grossness, brutality

and wantonness went on for sixteen years longer, until Aug. 23 (or, as others say, Nov. 23), A. D. 79, when angry Vesuvius, without warning, buried the city of Pompeii out of sight for many centuries. How quickly and easily this might be done by this vengeful old mountain was seen as we rode from Naples to Pompeii. We tarried to examine a stream of lava where it stopped at the eruption last April. There

It seemed, he said, as if everything was to be engulfed by the earth and the flames. Sir Edward Bulwer Lytton, in that thrilling volume, "The Last Days of Pompeii," written at Naples, where for a whole winter he put himself *en rapport* with this terrific event, says :

"Then there arose on high the universal shrieks of women; the men stared at each other, but were dumb. At that moment they felt the earth shake beneath their feet; the walls of the theatre trembled; and beyond, in the distance, they heard the crash of falling roofs; an instant more and the mountain-cloud seemed



POMPEII

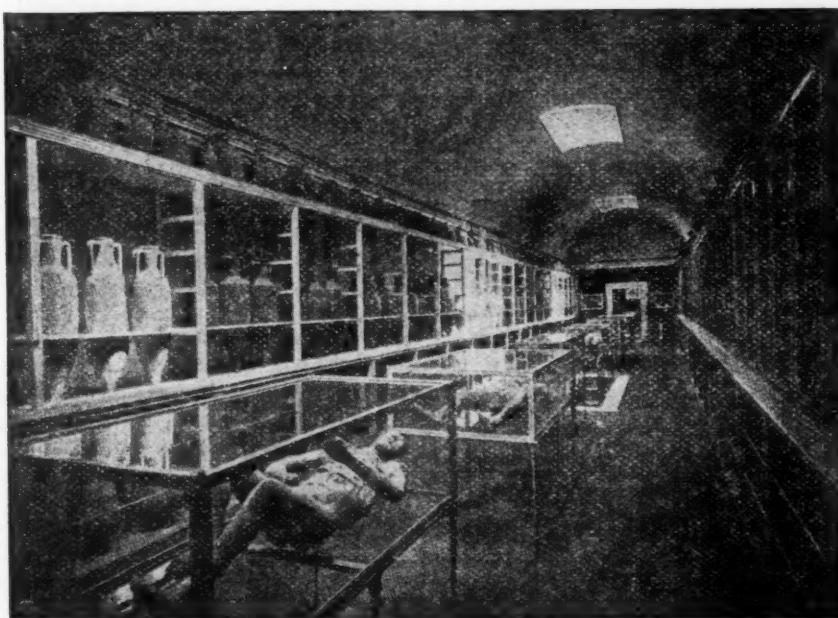
it lay, hardened and harmless, about thirty feet deep and some thirty to fifty feet wide, mingled with ashes. That torrent of liquid fire, which would have overcome and buried everything before it, made a detour which just saved a small village at the foot of the mountain. Pliny, who witnessed the eruption in 79, is the best historian of that fearful event. He describes the flight of the terror-stricken population, their agonizing cries as they searched in the blinding darkness and ashes for their families whom they could only recognize by the sound of their voices.

to roll toward them, dark and rapid like a torrent; at the same time it cast forth from its bosom a shower of ashes mixed with vast fragments of burning stone. Over the crushing vines, over the desolate streets, over the amphitheatre itself, far and wide, with a mighty splash in the agitated sea, fell that awful shower! . . . Safety for themselves was the sole thought of the people. Each turned to fly — each dashing, pressing, crushing against the other. Trampling recklessly over the fallen, amidst groans and oaths and prayers, and sudden shrieks, the enormous crowd vomited itself forth through the numerous passages. . . . The groans of the dying were broken by wild shrieks of terror."

Thus we summon to our aid these experts of history, that our readers may first have something of the impression of the awful catastrophe which came to Pompeii, as the visitor feels it when gazing upon its ruins and upon its pitiless destroyer, Vesuvius, just beyond.

POMPEII UNCOVERED

It is one of the strange events of history that this city should be so completely buried that it passed out of memory. It was consigned to oblivion for fifteen centuries. During the Middle Ages Pompeii was utterly unknown. In 1592, in constructing a subterranean water conduit, the ruins were struck, but nothing was made of the discovery. In 1748 the finding of some statues and bronze utensils attracted attention, and some excavations were hurriedly and very carelessly made, disinterring the amphitheatre, the theatre, and some other monuments of the once proud city. In 1860 systematic and critical work in uncovering the ruins began. The valuable movable objects have been taken to the museum at Naples, and a



INTERIOR OF THE POMPEII MUSEUM

museum at Pompeii has been instituted. The work of uncovering and restoration is now carried on under careful experts. About two-thirds of Pompeii is disinterred. From eighty to several hundred men are yearly employed, and it is predicted that it will require a half-century more to complete the work.

WHAT HAS BEEN UNEARTHED?

In a word, everything. The hurried visitor to Pompeii and the two museums mentioned, if he believe that these later centuries have provided all comforts, conveniences, and luxuries, will have his convictions rudely shaken. Those old Romans and Greeks were connoisseurs in the arts even of necessity and comfort. "They had everything," said one of our group, "but the electric light and the telephone." You are shown palatial bathrooms with equipment that would rival today the finest in the world, with every arrangement for heating, lighting, and all soft and indolent indulgence. Walls are shown in that famous Pompeian red, that peculiar color no painter can now mix, as fresh as if painted yesterday. "In the forum the half-finished columns as left by the workmen's hands; in its gardens the sacrificial tripod; in its halls the chest of treasure; in its baths the strigil; in its theatres the counters of admission; in its saloons the furniture and the lamp; in its triclinia the fragments of the last feast; in its cubicula the perfumes and the rouge of faded beauty; and everywhere the bones and skeletons of those who once moved the springs of that minute and yet gorgeous machine of luxury and of life."

It is estimated that two thousand perished in their effort to escape. There are shown in the museum at Pompeii several of the dead, one a slave, as the identifying mark on his body indicates; another a Roman; and another a woman, whose child, unborn, perished with her. The house of Diomed is pointed out. The names of the owners still remain on many houses. That of Diomed is one of the largest and richest disinterred. It was a three-story house, the upper floor being completely gone, and it is evident from the furniture that its owner was very wealthy. He had a vast subterranean corridor running all around his garden where he kept his wine. It is evident that his family took refuge there at the time of the eruption. Eighteen skeletons were found there, one with an infant in her arms. Five other skeletons were found in the garden and other apartments, with a lantern, a key, and some rich gold ornaments. Prof. Fischetti says:

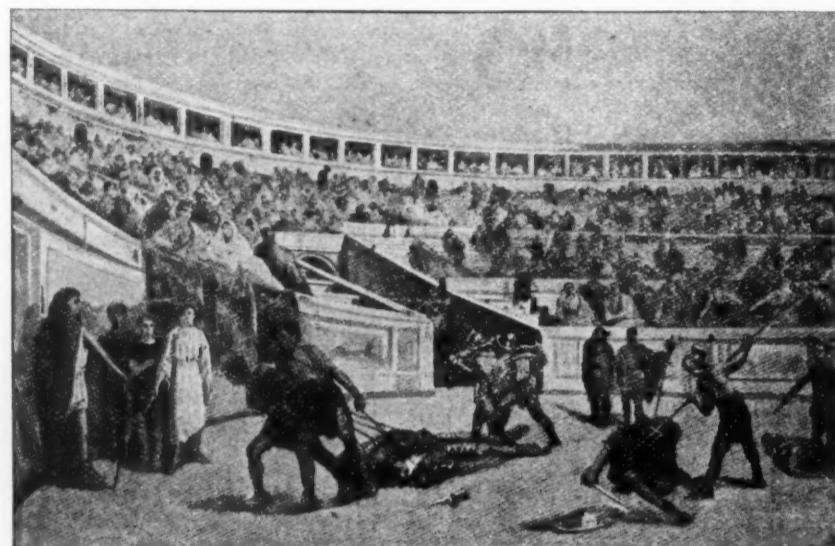
"Certain it is that the catastrophe was as sudden as it was appalling. We find bread in the ovens, meat upon the fire, a sucking-pig in a pan ready for the day's dinner, and every sign in the houses of a resident population. The skeletons of soldiers in the stocks of the guard-room, the dog tied to the kennel, the lady flying with her jewels in her hand, the household gods standing in the buildings they had been powerless to defend, all point in the same direction, and justify the assumption that the busy life of that fashionable city was suddenly brought to a standstill by a calamity only second to the destruction of the Cities of the Plain in the early ages of the history of the world."

A skeleton is shown in the street of Stabiae, with lantern and pickaxe in hand

— a thief searching for booty, transfixed forever in his clandestine work.

The spacious shelves of the museums at Naples and Pompeii are laden with household utensils of every description. There are lamps, rich and beautiful, of many kinds, pots, kettles, broilers and dining-table furnishings. There are scales, ornaments of dress, swords, door keys, and a great variety of fish-hooks, precisely like

an illustration of the same structure as it used to be. The author thus explains the process of reconstruction: "The sketches which endeavor to set forth the city and its buildings as they used to be have been made on the spot, first by carefully reproducing such of the work as is still standing, and then building up the remainder stone by stone according to evidence adduced in the course of the excavations,



A GLADIATOR FIGHT IN THE AMPHITHEATRE

those used in ordinary fishing with bait today; numberless coins, wine flasks, flower vases, etc., too numerous to catalogue here. One of the most striking things observed was the plumbing in the houses and public buildings. Everywhere lead pipe is seen, probably two thousand years old and more, looking as perfect and sound as when it was laid. The work of the plumber was as excellent and modern as today.

such evidence having been carefully collected as the work proceeded by Professor Fiorelli and his able staff."

We present two sets of these contrasting illustrations — first, that of the Amphitheatre as we beheld it, and then the Amphitheatre as it really appeared when the brutal gladiatorial fight was in progress. Read Bulwer Lytton if you would know again how the old Roman incarnated



A FUNERAL AT THE USTRINUM

There are the wiped joints and the stop-cock, or shut-off, as well done as in our own homes.

REMINDERS OF A BRUTAL SPORT

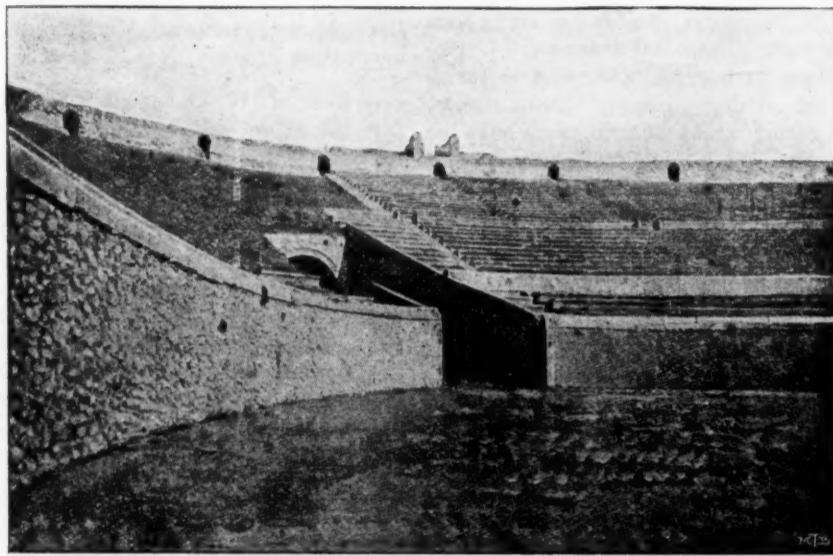
Fortunately there fell into our hands, in a hurried study of the unearthing of the city, Prof. Luigi Fischetti's authoritative volume on "Pompeii, Past and Present." This work presents illustrations of some of the principal buildings of the city as they now appear, and over against each

brutality; how not only men but fair women came to delight in beholding men fight to the death, and especially to witness the last throes and convulsions of the dying. Pity, sympathy, mercy, were extinguished. Two or more gladiators would meet in hand-to-hand fight, armed with the best weapons. These contests would be conducted till one or the other fell, when the conqueror would then appeal to the audience whether or not he should be despatched. Had he fought well and brave

ly, his life would sometimes be spared, but if the verdict of the audience was against him, with utter indifference, even with the desire to see him die, they turned their thumbs downward and stretched out their hands as the sign that he must die.

Our second contrasting picture is an illustration of the ruins of the Ustrinum, or crematorium, as it is now seen. This

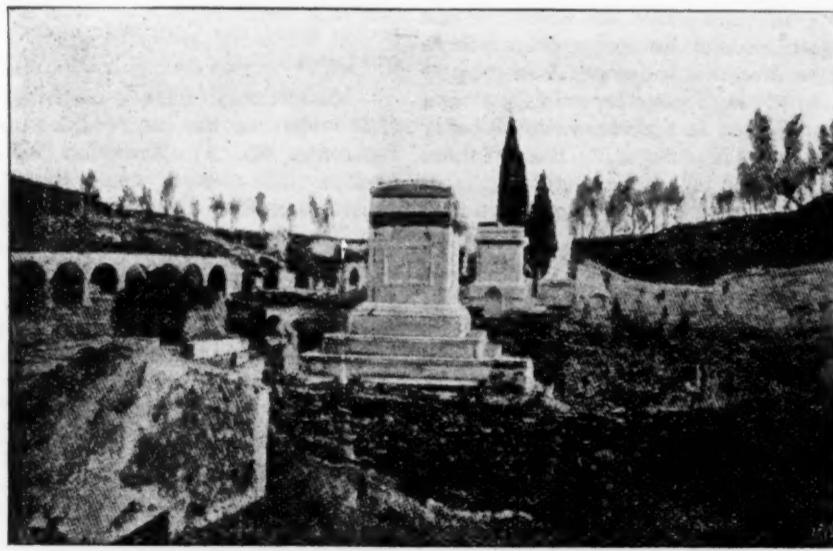
torium, the body was placed upon the funeral pile, as seen in our restored illustration, the trumpets sounded, and the chief mourner, with averted face, lighted the pyre. Wine and incense were poured upon the flames, "and sometimes human blood was shed in a gladiatorial contest, as a sacrifice for the soul of the deceased." Those comfortless, barbaric rites over the



THE AMPHITHEATRE AS IT IS

was the place where the Pompeians brought their dead, and cremated them, after performing their funeral rites. Barbaric indeed was the Roman funeral and the comfortless scenes witnessed there for centuries. The corpse was immediately laid out, and a cypress tree placed before the door as an emblem of death. The procession would be headed by lictors, fol-

dead were a frequent sight in that Pompeii upon which we have gazed. We thank God fervently that the pierced Hand has extinguished those pagan rites, and that in silent reverie amid those ruins we heard Him say again: "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live again;" and that other priceless



THE USTRINUM, OR CREMATORIUM, AS IT IS

lowed by flageolet players and other musicians. Next would come a group of actors, one of whom would personate the deceased and accentuate his peculiarities. Then hired female mourners came, who wailed and tore their hair. Following the bier, on which lay the body covered with white linen, purple and garlands, came the family and special friends, and more musicians and mountebanks, who played and danced in honor of the deceased. When the procession arrived at the Ustrinum, or crema-

message: "I will not leave you comfortless." There should be one more contrasting picture. Some Christian artist should place over against this doomed city, buried, but uncovered to reveal its ghastly dead, its profligacy, its revolting paganism, the city of the New Jerusalem coming down from God out of heaven, with all tears wiped away and no more death.

Farewell, Pompeii! Yet not farewell, for we can never forget thee!

C. P.

IN EXTREMIS

IT is by no means an unusual thing for a human being to come, as we say, "to the end of his rope." He can go no farther along the wanderer's path. He has come to the brink of the gulf. What will he do?

There confronts him a choice between two things—despair, or divine help. Despair will speedily make an end of him, engulfing and destroying all that he has been or has hoped to be. Divine help will save him, and restore to him all, and more, of life's good than he has hitherto attained or hoped for. What a contrast between the two alternatives! They are wide apart as heaven and hell. How can any soul in extremity hesitate as to which it will take? Over and over, thousands upon thousands of times, the soul's extremity has been its deliverance. It has been God's way of recalling the wanderer. The darkest hour in personal history has come just before the blessed dawn.

Is there any one, today, who has come to the end of his resources, who stands on the brink where the wanderer's path ends? Let him turn from the dark gulf of despair, and cast himself into the Divine arms. There he will find rest from all his grief and trouble, forgiveness for all his sins, and the unspeakable gift of life eternal, through Christ Jesus our Lord.

LITTLE WINDOWS LOOKING ON GREAT WORLDS

AN old English phrase speaks quaintly of a "lyttel window that looketh on a grete world." In every life there should be, and there may be, such a window. The human eye is a small thing in itself, but it may gaze on far-off mountains. The port-hole in the ship is but a narrow aperture, but through it the sailor may look on horizons hazy in the distance. Even through the narrow slits that do for windows in a Bastile a wretched prisoner may catch the glint of at least a few sunbeams, or mayhap look out on the scant herbage of a grim court. The need in life is to cultivate the power to see, under all circumstances, and beyond all circumstances. "Learn to see," says Ruskin, "'tis poetry, prophecy and religion, all in one!" Earthly experience is not meant utterly to confine us, as by a gloomy expanse of dead walls through which no truant glances or questioning thoughts may go out toward a world beyond sense and beyond time. Environment is pierced by many a port-hole through which may be gained some impressions of the infinite.

It is true both in the sphere of academic culture and of experimental religion that there is many a "lyttel

window that looketh on a grete world" by which the meditative soul may sit, to feast upon the inspiration of far blue hills, or, if not that, to entertain and instruct itself with a sight of the chiaroscuro of the passing world's now light and now shadowy life. There is much to be seen from the "lyttel window," if one has the wit to look and the imagination to read between the lines of the fleeting show. Many an invalid has no other outlook upon life than such a window set in the prison wall, but that is enough to bring to the wakeful sufferer a sight of the stars, and the realized presence of the unforgetting God. Faith pierces the walls of beleaguered circumstance with the skylights of hope, and he will never dwell in the darkness of despair who puts his face to the "lyttel window" to see what men and God are doing outside.

Gracious Revival in Mexico

NEWS reaches us of a gracious revival in the City of Mexico. It seems that the native pastors of the four evangelical churches working in that city planned for a four weeks' campaign, which ran on for another week still. The services began in our Methodist headquarters, went, the second week, to the Presbyterian Church, then to the Church South, whence they passed to the Baptist Church, and then again to our own. Every morning the pastors and other workers met for consultation and prayer. Every evening public services were held in one of the churches named. Special emphasis was given the consecration services, one of which was held each week. One of these was for parents, another for young people, and still another for children. Each was productive of great good.

The members of the various congregations entered heartily into the plans of the pastors, and did effective work. One consecrated woman made personal appeal to fifty different individuals. Another visited fifteen families and invited them to the services. A young man who thought he had no gift for such work printed an invitation on two hundred postals and mailed them.

The closing service was a most memorable one. It began as a preaching service, but soon took the form of song, testimony and prayer, so manifestly under the guidance of the Holy Spirit as to call to mind the recent great movement in Wales, though we cannot as yet expect in Mexico such numerical results as have come from great revivals in the United States and England. Over one hundred conversions were registered.

These facts we gather from a report which the pastor of our church in Mexico City made to the Ministerial Association of that city, and which we have been privileged to read. The most encouraging feature of the whole campaign is the fact that our church in Mexico is raising up native evangelists to carry on such work as this, and the pastor just mentioned is a notable example of this truth. Twenty years ago he was a poor, barefooted boy,

son of the janitor of our mission premises. Our missionaries picked him up, educated him, and since his graduation from the Theological School in Puebla, he has worked his way to the front and become the pastor of our leading church in the Republic of Mexico. May God give many such workers as Vicente Mendoza to our nearest foreign mission!

crasy or pride or prejudice in himself. When the preacher attains to the self-effacement of the ideal conductor, who loses himself in Beethoven, Schumann or Brahms, he will not lack for entranced hearers, who will hang upon his words because in his tones they hear not him, but the Master.

PERSONALS

— Prof. Borden P. Bowne will speak at the Boston Preachers' Meeting in Wesleyan Hall, Monday, Nov. 5, at 11 o'clock.

— Rev. N. W. Deveneau's address before the School of Theology was an inspiration.

— Prof. J. B. Coit has gone to Pulaski, N. Y., to attend the funeral of his oldest brother, who died on Thursday last.

— Miss Mary Anna Taggart, the new superintendent of the New England Deaconess Home in this city, made a pleasant introductory call at our office on Monday.

— Bishop J. N. Fitzgerald and Dr. John F. Goucher (the latter accompanied by his three daughters) sailed from New York last week, *en route* to India.

— Chancellor Day gave the address on the celebration of "Founder's Day" (October 18) at Drew Theological Seminary.

— Mrs. A. C. Clark, matron of our East Boston Immigrant Home, continues to receive gratifying proofs of public appreciation and good-will.

— Bishop Goodsell has been giving attention to the progress of our cause in Maine and finds in the latest returns much occasion for thanksgiving and good cheer.

— Bishop Walden has been requested by the Cincinnati Preachers' Meeting to write a history of the work done for the colored people since the Civil War under Methodist auspices.

— Mrs. Russell Sage sent a check for \$1,000 towards the new edifice of the Lawrence (L. I.) Methodist Episcopal Church. The society celebrated its 75th anniversary, Oct. 22.

— Prof. Hinckley G. Mitchell is lecturing on "The Geography of Palestine," in Manning Hall, Brown University. The course will consist of five lectures, and will be illustrated with lantern slides.

— Mrs. C. A. Jacobs, of Brookline, and Mrs. Eben Tirrell, of Plymouth, represented the New England and New England Southern Conference W. H. M. Societies respectively at the annual meeting of the General Board of Managers, recently held in Lincoln, Neb. The next annual meeting will be held in Boston.

— Henry O. Tanner, the negro artist, whose "Raising of Lazarus" is hung in the Luxembourg, in Paris, was awarded the Harris prize of \$500 for the best painting at the nineteenth annual exhibition of American painting in Chicago, Oct. 16. The subject is, "The Two Disciples at the Tomb." The artist is the son of Bishop Benjamin Tanner, of the African Methodist Church.

— The late "Sam" Jones is succinctly summed up in the *Epworth Herald* as

Battle of the Ballots

THE Hughes vs. Hearst contest in New York grows in bitterness, in complications, in uncertainties, and in manifold advertising devices. Two armies, aggregating about 600,000 men, have already enrolled in New York city for the "battle of the ballots," which is set down for Nov. 6. Considering the poor stuff that will be entrusted with the high privilege of shooting a ballot apiece on that occasion, many intelligent people are inclined to think that the idea of universal suffrage in this country has been a colossal blunder. As a matter of fact it is not universal, since idiots and some other classes cannot vote; and if the pretty theory of "universal suffrage" is thus already refused entire application in practice, why not cut it down a little more, and refuse that privilege (not right) to the unworthy classes—as confirmed drunkards—who now abuse it? It would long ago have been so restricted if it had not been for the selfishness of the politicians, who are willing to ruin the country so long as they have place and power.

The Gospel a Symphony

IT has been remarked by a musical critic, regarding Dr. Karl Muck, the new conductor of the Symphony Orchestra, who is attracting so much attention just now in Boston, that at a recent rendering, by the orchestra under his control, of one of Beethoven's masterpieces, there was no exaggeration or undue emphasis of the personality of the conductor, reading, tempi, general design, and incidental detail being "normal and impersonal." Back of these effects seemed to be "a singular fullness of understanding and an entire devotion to the music for its own sake." And from the intensity of that devotion came passion, power, and beauty. The symphony lived its life again, and the listeners entered into it, understood it, and felt it thoroughly.

Is there here not a hint for the preacher? He handles master-truths which have the beauty of a poem and the urgency of an ambassadorial message. The Gospel is a spiritual symphony. It has all the complexity of construction and fullness of meaning of a symphonic poem, while its simplicity of appeal is adapted to draw the dullest. The Gospel cannot be rendered in a single tone or temper, but its grand style and varied rhythm require many interpreters in order to complete expression. The conductor who would render this spiritual symphony must have a sense not only of musical form and design, but of tonal beauty and moral purpose. Above all, he must keep himself out of sight, and while analyzing and reconstructing the poem which he would interpret must allow the evangelic music to thrill through him to others without hindrance from aught of idiosyn-

follows: "Eccentric, but efficient; slangy, but strong; witty, but wise; funny, but fearless; startling, but sound; he was the foe of frauds and the friend of true religion. He opened the door of the kingdom to many and added to the glory of Jesus Christ, the Saviour of men."

— Mr. Edgar K. Morrow, the newly-elected Sunday-school superintendent of Chestnut St. Church, Portland, is a graduate of Ohio Wesleyan University, a student volunteer, and expects to begin training for missionary work in China two years from now. While in college he was first president, then general secretary, of the University Y. M. C. A., and was also captain of the football team of his class.

— Prof. J. W. E. Bowen, D. D., who has taught historical theology in Gammon Theological Seminary, has been elected president of that institution. President Bowen is a graduate of New Orleans University, and also of the Schools of Theology and All Sciences, Boston University. He has earned distinction both in the pulpit and on the platform. His elevation to the presidency of the school in which he has been a professor for thirteen years, is a fitting tribute to well-proved worth.

— Three new missionaries for Africa sailed from New York on the steamer "Carmania," Oct. 23 — Rev. John Richard Gates and Rev. Alfred Ernest Harris, both of Rock River Conference, and Mrs. Hattie Capron Harris. Mr. Gates, who has pursued courses at Ohio Wesleyan and Northwestern Universities and Garrett Biblical Institute, goes to reinforce the mission staff at Umtali, on the east coast. Mr. Harris, a graduate of Northwestern, has for seven years served pastorates in the Central Illinois and Rock River Conferences, and he and his wife will be stationed in Angola on the west coast.

— Rev. Dr. T. Corwin Watkins, of Milford, went to Fairfield, Ill., last week to attend the funeral of his mother, Mrs. Margaret Watkins, who died, Oct. 21, at the age of 80. Mrs. Watkins had been a member of the Methodist Episcopal Church for sixty-seven years. She had a host of friends and never had an enemy. Her life was full of self-sacrifice and devotion to the happiness of those about her.

— A pleasing wedding took place in the home of I. Dana Hodgdon, Rochester, N. H., Oct. 20, when his daughter, Inez Wilbertha, was joined in marriage with Ernest Scott Quimby, youngest son of Rev. S. E. Quimby, of Derry, N. H., who solemnized the union. The bride has served the church at Rochester as organist most acceptably for several years. The groom is teacher of English in Stuyvesant High School, borough of Manhattan. Mr. and Mrs. Quimby will make their home in New York city.

— The New England Branch, W. F. M. S., is deeply bereaved in the decease of Miss Josephine F. Carr, who died at her home in Warren, R. I., from pneumonia, Oct. 23. Some twelve years ago Miss Carr visited the mission stations of the W. F. M. S. in the Far East, and when one of the missionaries in the school at Aoyama, Japan, was obliged to go home, Miss Carr took her place, having full charge for nearly a year, and brought the grade

up to that of a high school. On her return to the United States she filled the position of Home Secretary of the N. E. Branch for two years most acceptably. A suitable memoir of this noble woman will probably be prepared for our columns.

Presiding Bishops New England Conferences

[By telegraph.]

CONFERENCE	PLACE	TIME	BISHOP
N. E. Southern,	Fall River,	April 3	Warren
New England,	Lynn,	" 10	Warren
Maine,	"	" 10	Goodsell
New Hampshire,	Laconia,	" 10	McCabe
Vermont,	St. Johnsbury,	" 17	McCabe
East Maine,	"	24	Warren

BRIEFLETS

Owing to the congestion of our columns this week, the Obituary department is omitted, the space usually occupied by it being given up to the Book Table.

In the report of the Alpha Chapter meeting last week, Professor Mitchell's Conference was inadvertently referred to as the Troy Conference. It should be Central New York.

Up to the time of going to press the expected report of the meeting of the Board of Managers of the Woman's Home Missionary Society, held at Lincoln, Neb., Oct. 10 to 17, had not reached this office.

One of the important topics brought before the Board of Bishops in their just closed meeting was the problem of how most rapidly and effectively to evangelize our ever-increasing immigrant population.

As an illustration of the religious development that has been going on in China since the Boxer revolt Bishop Bashford is quoted as saying that he met many Chinamen who could repeat the New Testament from beginning to end.

President and Mrs. W. E. Huntington will hold four receptions the coming season, to which the trustees of Boston University, members of the several faculties and their wives, graduates and undergraduates of the University, are cordially invited. The first of these will occur at the School of Medicine, Nov. 7.

Somehow the women always "get there" — as witness the advance in receipts made by the Woman's Foreign Missionary Society last year. The statement comes from the General Executive meeting at Omaha, Neb., that the total for the year is \$616,457.71 — an increase of \$67,514.16. One remarkable thing about the receipts was that Pacific Branch, comprising the California and Southern California Conference, that suffered from the great earthquake, increased their receipts almost \$6,000 above last year.

Gipsy Smith, of goodly gospel fame, was heartily welcomed at the meeting of

the Boston Congregational Club on Monday evening held at the Ford Building. After earnest remarks by the beloved Rev. Alexander McKenzie, D. D., of Cambridge, on the theme of the evening, "Sowing and Reaping," the noted English evangelist gave a rarely helpful and inspiring address. Miss Smith, daughter of the evangelist, was a guest of the Club, and sang some of her sweet songs. Meetings under the leadership of Mr. Smith will be held during the month of November in Tremont Temple daily. Next Monday he will address the ministers of all denominations at 10 o'clock in Park St. Church.

In a tastefully-printed invitation sent to us by Rev. Dr. J. Wesley Johnston, we learn that the Memorial Tablet to perpetuate the remembrance of the lamented S. H. Hadley, was unveiled in Old John St. Methodist Episcopal Church on Sunday last, with appropriate ceremonies, and formally presented to that church by the McAuley Mission trustees.

In another column, under the heading, "The Circuit-rider of Tomorrow," will be found some account of the unique work of one of our New England Conference brethren, Rev. Walter Morrill. Interested parties, addressing him at Pueblo, Col., will, we doubt not, obtain further information as to this greatest of experiments in corporate "Welfare Work."

Rev. Dr. Daniel Steele, of Milton, makes the following correction in a statement that appeared in the "Field Secretary's Corner" last week:

"Honor to whom honor is due." It was not Daniel Steele who advised Sarah Baker, of precious memory, to change her will from half a mile to three-quarters as the distance within which the new church must be built, but Franklin Rand, agent of ZION'S HERALD, and one of the two trustees named in her will under whose sagacious management the bequest of \$5,000 was increased to \$22,645. Your enterprising field agent was misinformed in this particular in ZION'S HERALD of Oct. 24. The will was made thirty years, at least, before Baker Memorial Church was built. I was Sarah Baker's pastor at Neponset in 1855, not in 1886-1888."

The South American Conference, which occupies the eastern part of South America, has recently expressed its fraternal sympathy for the Methodists who suffered in the earthquake in Valparaiso, Chile, and vicinity, by forwarding \$330 in gold to the missionary office to be used as relief for Methodist losses. The sum of \$470 had already been sent directly to Valparaiso soon after the disaster.

The prudential committee of the trustees of Wesleyan Academy held a meeting at Wilbraham, Oct. 20, finding Wilbraham in its full autumnal glory and the academy doing most excellent work, with an able corps of teachers and an unusually fine class of students. The new steward, Mr. Eves, and his wife are giving good satisfaction. With its unequalled situation and its unsurpassed facilities for doing good work, the old school should be thronged with students.

HONEY-GATHERERS

JENNY BURR.

OUT of all the food materials in the natural world, the bee selects sweetness in a condensed form, the nectar in the cups of flowers, and by that miracle of power with which it is endowed reduces it to the still intenser sweetness of honey. Except also for the pollen of flowers, it passes by other substances, the various acids, salts and bitters, to feed chiefly on the saccharine juices of plants, and to store them up, thus condensed and transmuted, in marvelous wax-cells of its own construction, for future use. This selective instinct is its unerring guide, and if the saccharine element wholly fails, whatever else remains, the bee perishes. It dies for the want of sweets.

The honey-gatherers in human fields — for there are such as well as where clover and buckwheat heads bend under the weight of industrious bees — use this same power of selection, whether it be natural or acquired; for the sour, the bitter, and the salt are on every side of us. To extract sweetness from a world of such composite and contrary elements is either a fine gift or a fine art of life. It is often hidden, like the nectar at the very bottom of the slender, tiny flower-cup, requiring an organ of special fineness and fitness to extract it, or it is so mixed with the bitter and other elements that only the keenly observant and sympathetic eye discovers it, or it is so scattered and diffused that it needs great power of condensation in the gatherer.

There is sweetness everywhere, but only the rare souls are sure to find it, under whatever form or however hidden it may be. Needing it as the bee needs the nectar, they sometimes gather it from the unlikeliest sources. With unerring eye they discern the good and store it up, where others would see only ugliness. In what barren, dreary fields some choice spirits will find beauty and truth, grace and virtue, as the keen eye of the scientist or nature lover will detect the delicate or rare object of his search in the material world! By a divine instinct, or an even diviner principle, they seek for sweetness in deed and thought, in life and character, and by that gracious law of our being which rewards the sincere seeker, they find it.

The honey-gatherer is also the honey-maker. The saccharine juices of flowers are not quite the same after they have passed through the organism of the bee, and whatever the flavor of the honey, dependent upon the nature of the flowers it has been drawn from, the bee imparts to it its own mysterious aroma, like nothing else in nature. The sweetness gathered up by the keen senses and warm hearts of

men and women is not the identical thing it was in the beginning. It is transmuted by the thought and feeling of the gatherer into a finer and more precious substance having its own individuality of flavor. Whether from clover or buckwheat, locust or mignonette, the human honey shares in the personal quality of the human bee.

There are plenty to find the bitter and the acid in the world — the hum of them is all abroad — but there are also many whose nature and office is to gather the sweet. In all fields, at all costs, with constant industry, they search for and find it, storing it up in the fine cells of heart and brain against their own wintry needs and the needs of those about them.

Sheffield, Mass.

AN EXPERIMENT IN PRAYER

REV. CHARLES A. CRANE, D. D.

AT our weekly prayer-meeting we lately had a curious experience. In order that we might get away from the contemplation of ourselves, and fix our attention and prayers upon others, I exhorted the people that all our prayers that evening should contain no word or reference to ourselves directly or indirectly, that we omit all mention of ourselves, our church or pastor, our

Sunday-school or family. I insisted that we pray for others that night, and for others only. I then asked them to join me in prayer, for I was perfectly willing to undertake myself that which I had asked of them. And I say unto you that never, in all my life, have I had such an awkward and uncouth and entangled way of praying as then. I discovered, to my amazement and confusion, that my prayers for years had entrenched themselves in the expressions of spiritual selfishness, and that in all my prayers some form of self loomed up large and dominant. I stammered and faltered in my search for words to such an extent that my helplessness was clearly visible, and I am sure that prayer made a better impression upon the people, and upon the Lord also, than any that had lately come from my heart. The smooth and time-worn expressions which dove-tailed into old-fashioned prayers would not work here, and a new experience in praying came to me that night. As an experiment in unselfishness in spiritual things, I know of nothing better than this. It was the most thoroughly missionary prayer I ever uttered. The praying of the people on that occasion simple emphasized the same experiment.

People's Temple Parsonage, Boston.

The Circuit-Rider of Tomorrow

One of the New Apostolates of the New Age

WILLIAM FAIRFIELD WARREN, S. T. D.

NEW times demand new measures and new men. Moreover, God's new times make no demand in vain. Profoundly believing these propositions, the present writer has been greatly interested in the work of a former student in our Boston School of Theology now in the Rocky Mountain region. His name is Walter Morritt, and he is a member of the New England Conference. He modestly shrinks from reporting his work to the public even when invited, so I have concluded to set before the readers of the HERALD certain facts elicited by private correspondence. My aim in so doing is to point out the joy and the promise of a new form of Christian ministry, and the new opportunities now being opened up for the church to come into closer touch with "Americans in the making," and with the workingman in general.

In the Conference Minutes this good brother's appointment reads: "Chaplain in the Colorado Coal and Iron Company." That, manifestly, is an extra-Disciplinary appointment; but as the corporation maintains a hospital for the benefit of its sick and injured employees and their families, nobody is likely to challenge the legality of the act of the appointing power. The hospital chaplaincy, however, represents but a small part of our brother's function. His real work is to superintend the social, intellectual, and spiritual welfare of the

17,000 employed miners and steel workers and their families, representing nearly thirty different nationalities. This constituency dwells in mining camps in various parts of Colorado, Wyoming, and New Mexico, making a series of about forty appointments on a circuit nearly 3,000 miles in circumference. Some of these appointments are in cities of considerable size, like Pueblo, where the great steel mills of the company are located, employing over 5,000 men. Others are in isolated camps in mountain canyons, away from railroads, and from 6,000 to 9,000 feet above sea level — little communities of from 100 to 1,500 souls.

First of all, I may be asked: What led to this unique appointment, and what is the exact nature of the opportunities it presents? The answer shall be as brief as possible.

The desire of the heads of the great steel corporation to whose employees this special pastor is sent, is that he shall act as a so-called "social secretary," bringing together in friendly and harmonious relations employer and employee, re-establishing as far as possible those intimate relations which existed before the days of machinery, when employer and employee worked under the same roof and often ate at the same table. To this end he is to hear the complaints of the men, seek to correct abuses, and see to the es-

tablishment of healthful surroundings in the mills, mines, quarries and coke plants, and to provide wholesome social and moral surroundings for the men and their families.

The carrying out of this purpose has led, always with the hearty co-operation of the men themselves, to the establishment of wash-houses and shower-baths at the mines and steel works, club houses where the men may spend their evenings, lecture and entertainment courses, and night schools for foreign workmen. A traveling library of fifty boxes, each box containing fifty books, goes from camp to camp, the various boxes being changed every four months. For the women in the mining camps, mothers' meetings and social and industrial clubs have been organized, and for the boys and girls manual training classes and social and recreational clubs are maintained, together with a Penny Savings Fund, to teach the children habits of thrift and economy. Thirteen free kindergartens have been established for the little folks, and in these the foreign children get their first impression of American institutions and their first knowledge of our language.

In most of the mining camps the corporation is the sole tax-payer, and therefore the erection of commodious schoolhouses and the selection of efficient teachers is part of the work of our resourceful circuit-rider of the new type. Add to this the establishment and encouragement of Sunday-schools, young people's meetings, and preaching services in the camps, and the conduct of chapel services at the company hospital, and it will appear why the man who has this charge to keep considers, not only that he has a unique appointment in Methodism, but one of the greatest opportunities that ever came to a pastor to come into the closest touch with workingmen.

About two-thirds of the parishioners on this circuit are foreigners of many tongues from southern Europe, many of whom have come directly from their fatherlands and are here getting their impressions of American life. As they are scattered in small groups in the various coal and iron communities, often in isolated canyons of the mountains, their own pastors and priests have often been unable to shepherd them, and the welcome which this sympathetic friend receives when inviting them to the place of worship at the schoolhouse, and offering to have their children placed in the kindergarten and Sunday-school, is a hearty one. Later, when the mother has given her confidence, and perhaps learned a few words of English, she brings her sewing and joins the mothers' club, and her boys and girls are soon enthusiastic members of a class in carpentry, domestic science, basketry, or some other form of useful industry.

In these out-of-the-way camps, when death occurs in the home, it is not always possible for the family or friend to summon pastor or priest from a distance because of the expense; and were it not for this special appointee of the New England Conference, more than one burial would occur without any Christian service whatever.

When in many of these foreign families the first child is born on American soil the

question comes to the parents: What is the American custom, or how shall we follow out own custom, in the matter of baptism among strangers, with no priest at hand? At once the new friend or one of his corps of helpers is consulted, and a more intimate friendship than ever is established. God-parents for the child are found among the foreigners if desired, but "not seldom the Christian American is preferred for this important office." Who can estimate the priceless privilege and the high responsibility of these so chosen native American sponsors?

Perhaps some ministerial reader, who feels a desire to enlarge his borders and to come into closer touch with men outside the church, is mentally asking: Are there other such fields, and, if so, how can they be entered? The answer is that there are many such fields and it is the duty of the church to enter them, but it will require men with special training. The ordinary work of the schools and of the pastorate does not necessarily equip men for this form of ministry. Mr. Morrill's antecedents well illustrate the nature of the training required. A college graduate, he entered Boston University School of Theology with a leaning toward college settlement and institutional church work. He entered into that work as a volunteer at Morgan Memorial and in the University Settlement on Hull Street. Later his time was wholly given up to the work on Hull Street. In 1900 opportunity came for a year or more of special study in Europe of the problem of our foreign immigration, after which he resumed his work in the North End of Boston until called to this new and larger field in Colorado. The call came to him, not as a Methodist preacher, but as a preacher and settlement worker combined, and there are other fields needing men with the same sort of training.

The Presbyterian Church has its Mr. Stelzle, set apart as special envoy to the workingmen in the United States, and Methodism should have a group of such men. Our pioneer himself writes me:

"Boston University School of Theology should not only encourage its students to work in the missions, settlements and institutional churches, but it should require such work. The advantages in such a field are manifold. One comes in closer contact with workingmen, and with more of them, than is possible to the average pastor. The financial problem is simplified. The corporation allows me to spend about \$15,000 annually, and furnishes a sufficient number of paid assistants adequately to carry out my plans. The constituency are eager to receive all that is best in our American life, and they hear the truth gladly. There is no overlapping of missionary effort; there is no other agency in the field, and can be none. What results there are, are *yours* through the power of God, and we all like to gather the harvest for which we have toiled."

Other corporations throughout the United States are doing a similar work in a smaller way, and still others are being persuaded to undertake it. The demand, therefore, for men of this training is certain to increase. Let our church provide such, and thus, in the spirit of John Wesley, once more renew the race of pioneers. God's new times are upon us, and we must respond with "new measures and new men."

Boston University School of Theology.

UP AND DOWN THE PACIFIC COAST

REV. J. W. SHENK, D. D.

The clock of the Pacific Coast Conferences has again struck twelve. The Southern California carries the banner above all others, though none are laggards. With a membership of 25,108, its report for missions is \$34,566—an increase of \$8,038. Adding the totals for the Woman's Home and Foreign Missionary Societies, the aggregate is \$66,877—an increase of \$20,435. The aggregate of the Conference for all benevolences is \$90,665, and the total finances, including ministerial support, is \$500,102, or more than \$20 per member. This does not include the amount added to the University endowment and many other gifts.

Bishop Warren held the Northern Conferences. His years sit lightly upon him, and there is no abatement of his old-time vigor. He handles his Conferences with the same ease and wisdom that has always characterized his episcopal career. Bishop Moore descended from his northern residence upon the California Conferences and took them by storm. He spoke of the presiding elders as "providing elders." He gravely remarked to the Southern California Conference that he would hold open doors from four till six, and the chief refreshments would be "dried tongue." The Conference business was practically done by Saturday night, and the appointments were read before noon of Monday.

* * *

There is no doubt that one incentive to the great progress of our church in Southern California is the anxiety of so many Methodist preachers to come to this genial climate. Often the failure in health of some member of his family has induced a pastor to take a smaller salary here than he had received in the East. But next to no one wants to leave here for any other part of the Methodist vineyard. So we have strong men developing new charges on salaries at half what they formerly received. As "the men make the charges," other things being equal, it is not strange that Southern California is and ever will be one of the most Methodistic regions in the world. It is true that many of the "old-timers," mostly former transfers, think they have pre-empted this country for themselves, and oppose the transfer of other men to this Conference. This sentiment has so far prevailed that it had come to be a rule that a man who wanted to become a member of this Conference must first enter a new locality and make a charge for himself, and then he would be transferred. But this kind of prejudice has been overdone, and recently the Bishops have found it convenient to take the matter into their own hands, and when the case was plainly justifiable they have arbitrarily transferred new men into the Conference. Such action is often justifiable in a region so rapidly increasing in population by immigration.

* * *

Methodism on this coast is not an exception in having its educational problems. The University of Puget Sound, located at Tacoma, is strenuously grappling with its financial problem, but it is in good hands and will make one of the strong universities of the church. Willamette University at Salem, Ore., has added a theological department through the munificence of Mrs. Kimball, late of Chicago. Her husband, Dr. H. D. Kimball, is dean of this theological department. Since the nearest theological school in our church is at Evanston, two thousand miles away, it ought to make rapid progress. The University of the Pacific has the most difficult problem to solve, as it is under the shadow of Stanford University. When President McClish took charge ten years ago, he found it with a debt of \$60,000, and has now left it with the debt paid and an endowment of \$60,000. It is a question whether a change of front of this institution would not be best. It already has the best conservatory of music on

this coast, and if the school were devoted exclusively to the education of young ladies, there would be practically no competition, as there is no school of that kind on the entire coast. The University of Southern California, situated in the heart of Los Angeles, has passed the critical period. With a substantial endowment and nearly a thousand students, all told, it is rapidly forging to the front rank of best schools in our church.

Until one has taken a trip along the entire Pacific Coast it is difficult to realize its vast extent. Touched by only three States, our coast line, exclusive of Alaska, is as great as that from Maine to Florida. But what vast resources are here, and what a mighty empire it will be! Here is Puget Sound, picturesque, a carnival of islands and of boating, a most delightful summer resort, rich in fisheries and in timber that has taken a thousand years to grow, the gateway to Alaska and to much of the Orient. No wonder that the Seattleite will always affirm that his city will surely be the New York of the Pacific Coast. Aside from Los Angeles, the growth of Seattle exceeds that of any other city on this coast. It is moving to greatness by leaps and bounds.

Cross the Cascades east of Puget Sound, and you come to another vast empire soon to be heard from as the finest fruit-producing section in the world. It would be difficult to convince the New York or Michigan apple-grower that there are apples which surpass his product in flavor as the Baldwin surpasses the crab-apple, but let those who read these words remember them ten years hence. James J. Hill took apples from the banks of Lake Chelan and sent them to the crowned heads of Europe. The shipping qualities being most excellent, they will find their way to the European market. Much of the present product goes to Alaska.

Still further east are hundreds of leagues of volcanic ash, which has become a vast wheat granary. This great tract is contained within the bounds of the Columbia River Conference. Presiding Elder O. W. Mintzer, who resides at Spokane, declared before the Puget Sound Conference that one-tenth of all the wheat raised in the United States last year was raised within the bounds of his district. His great difficulty is to get preachers enough to supply the growing demands of that region.

Oregon is going at a slower pace, but is not far behind. There is a healthy growth of population, and some irrigation systems put in by the United States Government will greatly increase it. Portland is charming, and if one desires a residence at an elevation of one thousand feet, he can get it right in that city. The water of Portland, brought directly from Mount Hood, makes it one of the most healthy as well as one of the most delightful cities in the world in which to reside.

But who will imagine the extent of California unless he has given it special attention? Measured by square miles, you may put New York, Pennsylvania, Ohio, Vermont and Massachusetts within the bounds of California, and then have room left for several Rhode Islands. It is true that there is a large amount of non-agricultural land within the State, but considering that ten acres here will outdo a hundred acres in New England in profitable production, the disparity is not so great. California ships over 30,000 car-loads of citrus fruits every year, and the industry is but fairly begun. The lines of profitable agriculture and horticulture are almost limitless in this climate unsurpassed upon the globe.

South Pasadena, Cal.

— Antagonisms can only be rooted out when a man has been made over in the image of God. — *Bishop Andrews.*

A TALK WITH PRESIDENT ROOSEVELT

REV. RENNETTS C. MILLER.

N. E. Field Sec. International Reform Bureau.

IT was the writer's rare privilege early last June to call upon President Roosevelt at the new White House office building. My congressman, Hon. W. S. Greene, of Fall River, Mass., accompanied and introduced me. The President was courteous and gracious. Knowing something of the fearful mental and physical strain upon him at that time that threatened him with a breakdown, my heart went out in sympathy to him, and almost of impulse I said, after being introduced: "Mr. President, I want to assure you that you have the sympathy and prayers of the Christian people of the land." The great, iron-willed man hesitated, evidently touched by this fresh, personal assurance of sympathy, then he replied: "Well, now, that is very consoling indeed, I assure you. I thank you for kindly mentioning it." Again the lesson was brought home to my heart that all mankind, whether in the higher or lower walks of life, appreciates encouragement and sympathy.

I said further: "Mr. President, I am deeply interested in the boys of our country, as I know you are, too. I shall be addressing thousands of them in coming months, and I have been wishing that I might have a motto or a word for them from you." Here Congressman Greene interjected: "Mr. Miller is specially interested in the cigarette question. I don't know whether you ever use cigar-

ettes or not." Then President Roosevelt replied: "No, I never use cigarettes, nor tobacco either for that matter. Well, it is hard to give you, on the impulse, an epigram for your work. In fact, I never was good at epigrams. But let me assure you of my best wishes for success in your good work."

There is no peril more threatening to the American boy and youth today than the cigarette. I rejoice that our manly President does not use them. Would that every aspiring youth might follow his example!

We were received in the Cabinet room. After our interview (only a part of which is here reported) we lingered a few minutes to speak with some congressmen and others who were there. A committee from the Pennsylvania Sunday-school Association waited upon the President and urged his attendance at a summer rally. They pressed their claims strongly upon him. Finally he said: "I fear it will be a physical impossibility on that day, but I will go over the situation later with some member of your committee, and I will gladly come if possible. But I have an enormous number of such invitations. I can accept but a few of them. But somehow some committees seem to think because I have previously visited some other section of the State, that is a reason why I should make twenty other visits in the same State. But I will consider your kind invitation." I had long wanted the President's autograph, so he wrote for me a little later and mailed to me, over his signature, the famous sentence of his Memorial Day speech at Norfolk, Va., a day or two previous, as follows:

THE WHITE HOUSE
WASHINGTON

June, 1906

*In the last analysis
it is the man behind
the ballot who counts
most in civil life,
just as it is the man
behind the gun who
counts most in
military life.*

Theodore Roosevelt

WOMAN'S CHRISTIAN TEMPERANCE UNION

MRS. MARTHA M. ALLEN.

CLOSELY following the World's W. C. T. U. Convention came the great annual gathering of the National Society. It was held in Parsons Theatre, Hartford, Conn., and was very largely attended. The whole floor of the theatre was occupied by the delegates, leaving only the balconies and boxes for visitors. Two days of preliminary executive committee meetings were held, and on Friday morning, Oct. 26, the Convention opened. The address of the president, Mrs. Lillian M. N. Stevens, was the main feature of the first session. She said: "No former year has marked as great progress in total abstinence sentiment. Scientific research, religious conviction, and business interests are bringing forth reasons for total abstinence which compel attention and action." She referred to the closing of saloons in San Francisco, and the wretched results which soon showed from their reopening. Defenceless women living in tents were obliged to carry fire-arms to protect themselves against the insults of drunken men. "Whence comes the money to support 2,500 saloons in a city which so recently was the beneficiary of the entire country?"

Another interesting matter mentioned by her was the posters warning against the use of alcoholic drinks which a considerable number of French, English and Scotch municipalities have placed in public buildings, and said: "Let us be as alert as these countries in using this striking way of enlightening the people." She quoted the following strong arraignment of beer from the New York officers of the Home Life Insurance Company: "Of all intoxicating drinks, beer is the most animalizing. It dulls the intellectual and moral, and feeds the sensual and beastly nature. Beyond all other drinks it qualifies for deliberate and unprovoked crime. In this respect it is much worse than distilled liquors. A whiskey drinker will commit murder only under the direct excitement of liquor; a beer drinker is capable of doing it in cold blood. Long observation has assured us that a large proportion of murders deliberately planned and executed without passion or malice, with no other motive than the acquisition of property or money, often of trifling value, are perpetrated by beer drinkers." Other topics touched upon in this masterly address were the Pure Food Law, denatured alcohol, the anti-polygamy crusade, medical temperance, and objectionable advertising.

Before the noon recess some of the foreign visitors who had been at the Boston Convention were introduced: Mrs. Yajima, of Japan, Miss Calispire, of Greece, Miss Rosberg, of Sweden, Miss Broad, of the Fiji Islands, and Mrs. Chisholm, of Manitoba.

The corresponding secretary's report spoke of an appeal to publishers of newspapers issued during the past year, asking that advertisements of secret patent medicines be refused, and told of new and helpful laws in different States. Ohio has a drastic law against the distribution of impure literature and pictures.

The treasurer's report showed receipts

of \$61,878.04, with expenditures of \$60,750.68. The official papers — the *Union Signal* and the *Crusader Monthly* — are self-supporting.

Superintendents of departments were requested this year to give a brief address upon their work instead of reading a report. One of the most interesting of these addresses, on Friday afternoon, was given by Mrs. Ella M. Thacher, superintendent of the work among Soldiers and Sailors. Mrs. Thacher had charge of a large tent last summer during the encampment at Fort Riley, Kan. This tent was the only place where the men could go to write letters, the only place where they could sit down without sitting on the ground. The wickedness of conditions surrounding these soldiers was graphically pictured by this beautiful woman who is doing so much for our army.

There was a time when governors and mayors always had pressing business out of town when asked to welcome

febrile diseases, are now satisfied that it exercises an absolutely deleterious effect upon the resisting power of the patient in many of these diseases.

Dr. T. D. Crothers, of Hartford, well-known as the editor of the *Journal of Inebriety*, gave an address on Saturday afternoon. He paid a glowing tribute to the Woman's Christian Temperance Union. Dr. Crothers, together with the superintendent of Medical Temperance, arranged for a series of lectures upon alcohol in medicine, which were given at 8.30 each morning. The lecturers were Dr. Crothers, Dr. L. D. Mason, of Brooklyn, and Dr. T. A. McNichol of New York, one of the founders of the Red Cross Hospital of New York city. This hospital, and the Red Cross Society of New York State, are strictly non-alcoholic.

A pretty feature of Saturday afternoon was exercises by the children of the Loyal Temperance Legions of Hartford. The hundreds of children who were on the platform will never forget the impressions for good which must have been made in that hour.

[Conclusion next week.]

Concerning the Time Limit

Resolutions in favor of restoring the "time limit" were passed by the Detroit Conference at its session last month. The reasons urged, as set forth in the preamble (which, by the way, was not included in the Conference action), were as follows: (1) a sense of discouragement on the part of the younger ministers because chances for advancement are reduced; (2) a sense of apprehension on the part of older ministers lest premature superannuation should be forced upon them; (3) the prolongation of some pastorate beyond the limit of effectiveness, according to the judgment of those in position to know; (4) an augmented temptation to preachers to tone down to the popular taste the public deliverances of the pulpit instead of fearlessly delivering the inspired message; (5) the multiplication of conditions favorable to dissension in the local church concerning the changing or retaining a man as pastor; (6) a very general sense of dissatisfaction and limitation affecting both preachers and churches towards the close of a Conference year.

An Object Lesson

More than ten years ago the Congregational church in a Massachusetts village was by changes in the population greatly reduced and seemed to be on the high road toward extinction. As a last resort a new pastor at lowest possible salary was secured, and in four years he had quadrupled the membership and brought the church into a state of genuine prosperity. How did he do it? First of all by intelligently studying the situation; next, by setting himself to the learning of the French language and to the making of it helpful in his work; and, finally, by thereafter winning converts steadily week by week from the Canadian French community which had almost submerged the original settlement. We devoutly hope that every discouraged pastor of a similarly situated Methodist church will take to heart this object lesson.



MISS ANNA A. GORDON

Vice-President National W. C. T. U.

W. C. T. U. conventions, but that day has passed, at least in Massachusetts and Connecticut. Governor Roberts and Mayor Henney were among those who welcomed the delegates on Friday evening. The governor said that one-half of the whole judicial expenses of the State might easily be saved if it were not for the liquor-traffic. The mayor spoke of the work of the organization as if somewhat familiar with it, and closed his remarks by saying: "There is no more becoming decoration than the ribbon of your order when worthily worn."

Saturday was filled largely by the organizers and superintendents and distinguished guests. The superintendent of Legislation, Mrs. Margaret Dye Ellis, urged increased effort for an anti-polygamy amendment. The superintendent of Medical Temperance told of the strong declarations against the medical use of alcoholic liquors made by some leading physicians at the last meeting of the British Medical Association, Sir Victor Horsley, a leading surgeon of London, said that, in his opinion, the medicinal value of alcohol is absolutely *nil*; Professor Sims Woodhead, of Cambridge, declared that physicians who at one time looked upon alcohol as the sheet-anchor in infect-

THE FAMILY DEPARTMENT

"Things Which Are, and Things Which Shall Be Hereafter"

AMY PARKINSON.

Now — the straining gaze through shadow
Pierced by not a single ray ;
Then — the freedom of clear vision
In the light of cloudless day.

Now — the strife with angry storm-winds,
Then — sweet peace, all tempests o'er ;
Now — the peril of swift waters,
Then — the safety of the shore.

Now — the praying to be like Him ;
Then — the answer of His grace,
In its uttermost completeness,
As we see Him face to face.

Now — a weak frame prostrate lying ;
Then — a form erect and strong ;
Now — sad tears ; then — smiles of gladness ;
Silence now ; then — ringing song.

Now — with deep desire the listening
For the call to realms above ;
Then — the hearing words of welcome
From the lips of One we love.

The Mask

"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?
"He that . . . speaketh the truth in his heart."

AS he lay dying, he shuddered at the thought of his lifelong duplicity. He had always worn a mask, he had never been his true self. In the isolation of the sick-room he faced the facts with horror. He had been a hypocrite since the very beginning of his conscious life.

And yet, as he went wearily over the years behind him, it seemed that, as each day had come upon him, the long fraud had been necessary. Somehow the time had never come when he dared lay it aside and be himself. Thrown constantly with weak and wavering souls, it had seemed impossible not to pretend to a courage and certainty he could not feel. Passing his life among fretful and complaining folk, he had felt so keenly the need of serenity and faith that he had counterfeited their appearance, ransoming from unrest those he loved with false moneys of a calm he himself dared not trust. With a despairing hope he had stood before weaklings, roused them from despondency by a cheering call which rang false in his own ears.

Driven to bay by his very horrified realization of the utter futility of resistance to the powers of evil; he had fought desperately and hopelessly with a sword of integrity in whose temper he had no confidence, making a brave and deceitful show of battle which, in his heart, he knew could only mean defeat. Knowing his enemy to be irresistible, he had encouraged others in the struggle by heartening cries to follow him upon a quest at once aimless and futile.

All in him was a sham; he had never spoken a consciously true word. Upon the miserable world about him he had showered a flood of reassuring thoughts, of uplifting and inspiriting phrases, of resolute and elevating aspirations . . . and all with the sinking heart of one who speaks of a cheerful tomorrow to a man lying at the point of death, who cannot live the night out.

A web of falsehood, all his much-praised life . . . and now he was come to the end of it. He was an impostor, through and through. The very face which lay upon the pillow was not his, since it was calm

from a long habit of self-control of his base and real passions, set inflexibly in falsely benevolent lines of an imitation virtue he had always known was but a veneer, hardened into a smooth, strong mask of mock courage and dissembled hope above his fainting heart and weak, despairing soul.

A deathlike chill crept upon him. This was the beginning of dissolution, he thought. Soon the mask would be torn from him, and his true face of agonized doubt and loathsome evil disclosed. In the unsparing mirror which Death was about to hold before him, he would at last see himself as he really was . . . and he trembled in an awful terror.

Yet those who were with him at the last say that at the end he cried out in a loud voice of exceeding joy. — DOROTHY CANFIELD, in *Harper's Bazar*.

THE ALDERSON LIBRARY

A True Story

ELIZABETH PRESTON ALLAN.

"**W**ELL, really," said Mrs. Foster, in a constrained voice, "I might as well resign my place on the committee. I have yet to see the first sign of my advice being considered of any importance."

"O come now, Eleanor," said Mrs. Hawpe, "you can't expect six independent females to think you infallible, as a certain broad-shouldered man of my acquaintance does."

Mrs. Foster at once felt the subtle sweetness of this pretended fling, and was mollified; but she was not the only discordant element at the meeting. This committee of seven ladies had been appointed by a popular meeting of the village folk to devise ways and means of raising funds for getting a town library. But when the committee met, lo! there were seven ways proposed, and each member stuck valiantly to her own plan, refusing to see any possibilities in the other six.

Lazy Mrs. Hawpe thought somebody (not herself) had only to write to Andrew Carnegie and ask for \$15,000.

"It is easy to see that his libraries go begging," she said, vaguely.

But this plan was at once confronted with the difficulty of raising the corresponding \$15,000 which Mr. Carnegie would be sure to ask as a condition of his gift. "And we don't want any such amount as \$30,000," expostulated practical Mrs. Anderson; "the third of that will give us an excellent start — \$4,000 for a building, \$2,000 to spend immediately, or at least in the next two years, in buying books, and \$4,000 as a nucleus investment, to bring in steady income."

The committee was much impressed by Mrs. Anderson's business-like tone. "But \$10,000 seems quite as impossible as \$30,000, as far as our getting it is concerned," suggested Miss Thomas, timidly.

"Oh, not at all, not at all," spoke up Mrs. Foster, briskly. "A huge bazaar is what we want, a two weeks' affair, running day and night. We will gather up \$10,000 from the town and county without the least difficulty."

This suggestion met with six objections, and several other plans were urged. As long as each member contended for her own plan only, it was a friendly fight; but Mrs. Hawpe remembered that her husband's supper depended on her getting down town and back by six o'clock, and she basely went over to Mrs. Anderson's scheme, which was to begin operations with a subscription paper. Then it was that Mrs. Foster, with rising color, threatened to resign.

No resignations were offered, however, at this meeting, and the only member who carried her point (of adjourning by five o'clock) was Mrs. Hawpe. A second meeting was appointed for a few days later.

"Before I agree to adjourn," said quiet little Mrs. Ross, "I want the ladies to promise that they will each spend a half-hour in our temporary reading-room, between the afternoon hours of three and six, before our next meeting."

"What for, Agnes Ross?" asked Mrs. Hawpe, covering up a yawn.

"You will know why I ask this promise from you, if you comply with it," was the smiling answer; and now nothing would have kept the committee members from visiting the reading-room. O Curiosity, great is thy power!

The Alderson Library, as you see from this, had already been started. One of the ministers of the town — a man who had felt in his own life the joy and strength of education and culture, and the reading habit which old

Carlyle called "the fire-proof possession"—had stirred up certain responsive souls, and there had already resulted a rented room, some generous gifts of books and money, and the birth of the Alderson Library.

Mrs. Hawpe, at the risk of spoiling her husband's supper, stopped that very afternoon at the bare little reading-room. Bare it was still of books, of comfortable seats, of any form of adornment, but not of readers. Oh, no! the room was full of young people, boys mostly, reading poor print by the waning afternoon light.

Mrs. Hawpe might be lazy—she was far from dull; and as she gazed about her, across the magazine she was pretending to read, her heart swelled with a certain sense of exultation.

"Agnes Ross was as wise as the woman of Tekoa," she said to herself; "I am ready now to agree to any one of those plans; indeed, I'll agree to all of them. John Hawpe shall write to Mr. Carnegie tonight and ask for the \$5,000—that was *my* plan, anyhow—and by working at the other six plans we can certainly raise the other five. It must be done at once—at once; it means so much to Alderson."

And so, when the committee came together again, in a pouring rain, Mrs. Hawpe seized "the floor."

"Agnes Ross," she said, "you are a military genius, and I am proud to surrender. I don't know what the visits of the other ladies to the reading-room amounted to, but mine showed me that we couldn't afford not to have a library. I'm ready now to carry around a subscription paper, or to wear myself out at a bazar, or to get up a series of concerts, or to do anything that is reputable, to secure our library. And John has already written to ask Mr. Carnegie for \$5,000."

"Written"—"Already"—"Five thousand"—gasped her listeners.

"I know just what Mrs. Hawpe means," said Mrs. Foster, generously, "and I am her henchman. My boy is this minute spending his afternoon, which is too bad for out-door sport, with one of those bright, clean books Dr. Manly selected for the 'juvenile' bookcase."

"Oh, *your* boy, Eleanor!" cried Mrs. Hewpe. "That is a small matter. I saw two of those rowdy Candalish lads intent upon some of the Seton-Thompson stories, and poor hump-backed, cigarette-smoked Josh Farley reading 'The Prince and the Pauper'."

There were other reports like these, and a unanimous committee—so unanimous that it almost fell over backward—resolved, first, that a free library Alderson must and should have; second, that every member of the committee pledge herself to try in turn all the plans proposed by any two

of the committee agreeing; third, that no trouble should daunt, no difficulty discourage, no hard work intimidate, the committee to whose hands had been entrusted the accomplishment of the Alderson Library.

I have not been to Alderson for two years. I do not know whether Mr. Carnegie gave them the five thousand or not; but the light of coming victory that I saw in the eyes of those boy lovers, makes me sure that the library is *un fait accompli*.

Lexington, Va.

EXPERIENCE

No, little one, tread not the glowing path.
Ah! listen, dear!

The way is not so lovely as you dream,
The flowers are not perfect as they seem,
But faded, scentless, in Pain's aftermath—
(She does not hear.)

No, taste it not, the tree's gift, rosy red.
I tasted so,

And ate the fragrant morsel, bent on bliss,
And hungered on; for Joy's entrancing kiss
Showed fairer fruit on boughs above my head—
(Yes, child, I know.)

Ah! follow not to music far away,
It is not sweet;
But, rather, hear faint melodies at hand—
(Alas! she goes, she does not understand
That so the sirens sang their mystic lay.
Too swift her feet!)

But foolish me—to think to teach the Spring
Of Autumn's woe!
Go, little soul, as ever Youth must go
Through sun and shade of Life to learn to know
That only Summer can fruition bring:
God made growth so.

—EDITH LIVINGSTON SMITH, in *Outlook*.

A ROYAL GARDEN

HELEN M. RICHARDSON.

THIS was the name given to a recent church fair, where the decorations were clusters of graceful wistaria blossoms and the centre piece an immense golden and jeweled crown.

"I never saw anything so perfectly lovely in all my life!" was the enthusiastic exclamation of a lady as she entered this wonderland of flowers.

Six thousand drooping clusters of wistaria entered into the formation of this charming picture. These clusters were fastened to chicken wire and draped in four festoons about three feet wide, which drooped from the crown which was suspended directly over the flower booth.

Each cluster of blossoms was tied with a piece of wire bent so as to form a hook, which fastened the blossoms securely to the chicken wire, from which they drooped in such an easy, natural manner and swayed so gracefully whenever the breeze from an open window swept across the room, that one could readily believe she was roaming through the garden of a king.

Clusters also arched every window and doorway and decorated the booths, while a broad festoon went the length of the supper-room directly above the heads of the assembled guests.

The crown which flashed its jeweled radiance from the middle of the chapel was several feet in diameter, and was

made of gilded wood beautifully jeweled and surmounted by a top made of purple paper a little darker than the flowers. The attendants, both in the supper-room and at the numerous booths, also wore crowns.

At the close of the fair the decorations were sold to the ladies of a neighboring city, where they were used in a somewhat different manner—draping the walls, instead of being used in festoons. The name was also changed from "A Royal Garden" to "The King's Garden," in order that there need not be too great similarity between the two entertainments.

In transporting the decorations from one city to the other the six thousand blossoms had all to be unhooked from the chicken-wire and packed in barrels; and before using, the petals of each cluster had to be picked out separately, in order to give them a fresh appearance. It was an immense amount of work, but it paid, as all satisfactory work is bound to do.

Waltham, Mass.

The Winning of Bridget Maloney

"THANK you, Bridget," said Mrs. Williams, as the new girl slammed the tray on the table before her.

A faint glimmer of surprise came into the sullen face.

"Huh?" she interrogated.

"I said, 'Thank you'; it was kind of you to climb those long stairs," responded Mrs. Williams, pleasantly.

"It's a new broom that sweeps clean, but it won't last," muttered Bridget, in her own domain.

But when day after day passed, and she never failed to receive the same perfect politeness from her employer, her wonder increased.

Bridget was used to commands, but not to requests. She was accustomed to a curt, supercilious, "That will do," but not to a kindly, "Thank you, Bridget," and she insensibly softened at the change.

Mrs. Williams treated her servants like human beings, not like machines. And while she ever maintained that nice reserve which forbade familiarity, yet she scrupulously respected the rights of others.

"Sure, one would be a haythen to be sassy to Mrs. Williams," said Bridget, after a month's stay in her new home. "She has a way of making ye feel so polite and pleased with yerself that yez want to please her, and I'll stay with her as long as me name is Bridget Maloney." —E. M. C., in *Mothers' Magazine*.

—An ancient villager during a serious illness refused to see a doctor, relying instead upon a certain quack medicine. The vicar urged upon the man's wife that his conduct was almost equivalent to suicide. "Yes, sir," replied the wife, "I know it; and many a time I have prayed against it in the church service." "I don't quite follow you," remarked the clergyman; "are you talking about the prayers for the sick?" "Oh, no, sir; I mean when we say in the Litany, 'From all false doctoring, good Lord, deliver us.'"

BOYS AND GIRLS

MOTHER'S HAIR PRESERVATIVE

"**B**EEN to the store, Jim?"

"Yes."

"What y' got tied up?"

"You go along and 'tend to your own business."

"Well, it looks like a bottle, anyway. If you don't tell me, I'll go out and put the boys on to the bottle of ale."

"Well, then, you'll tell them a lie, for it ain't ale."

"Well, then, I guess it's soda water."

"No, it ain't soda water."

"Then it's mineral water."

"No, it ain't that."

"Then I guess it's cod-liver oil."

"No, there ain't no one to our house got consumption."

"Then I give it up."

"Well, then, I'll tell you. It's a bottle of Hair Preservative to keep mother's hair from turning gray and falling out. I don't believe I should mind having gray hairs half so much as she does, but I know I wouldn't want mine all to fall out and leave me bald-headed."

"Oh, ho!" called out the other boy. "What's making her get gray? I've heard that worry does it. Worrying over your badness, I'll bet."

"Huh! better take that to yourself."

Then the boys separated and went their ways.

But the boy who first spoke did take the first words of the other to himself. He couldn't help thinking to himself, as he went down the street, what he had remarked about worrying making gray hair, and wondering if some of these days he should have to be lugging home a bottle from the drug store, containing hair preservative.

"If I do," he said to himself, with a shrug of his shoulders, "I don't want that Jim Ashton to catch me at it, for just as like as not he'd up and say, 'I told you so; worrying over your badness.'"

Then he walked a little farther, in a meditative sort of way, cutting the head off a daisy with his stick here, and jabbing it into the ground after a tumble-bug who was scrambling to get out of his way there.

Finally he stopped and squared his back against the fence.

"I wonder," he quizzed himself, "if it is worry that makes people's hair grow gray? For if it is, I know how to keep mother's from getting so, that's better than anything in the drug store."

He went home determined to keep his word.

And he did. He slipped around into the wood-shed, and split a whole armful of the nicest kindling, finished the job by shaving off a handful of long, feathery shavings, and this he tucked in one end of the wood-box, which he quickly filled with seasoned wood. Then he called his mother's attention to it.

"Oh, I'm so glad! I was just going to worry about your forgetting it, as you usually do, and father finding it out after he came home; but now I'll have that off my mind."

Then the boy slipped around behind the wood-shed door, and grinned and chuckled and rubbed his hands together, as though he were enjoying something hugely. "Ha, ha!" he said to himself. "First dose of Mother's Hair Preservative. Shake up well and apply frequently" And then he went off to find his sister Susan.

"See here, Sue," he called to her, confidentially, "you aren't going to dilly-dally and poke around those dishes this evening, are you, and make mother come out to the kitchen half a dozen times, and ask you when you are going to get done?"

"What business is that of yours?" Susan answered a little sharply.

"Because if you are," said he, "I'm just a-going to"—

"Just a-going to do what, I'd like to know?" Susan demanded with a little more asperity in her tone.

"Why," said Tom, with the utmost good nature, "I'm just going to come out and help you myself."

"You help wash the dishes? I'd like to see you!"

"Well, see if I don't then."

If Susan was a little slower than usual that evening, it must have been just to test her brother's threat. And, sure enough, he did come, and helped her through so good-naturedly and so cleverly that she was surprised more than a little.

"Tom," she said, "what kind of a joke is this you are playing on me?"

"The joke ain't on you," said Tom; "it's on mother."

"Mother?" repeated Susan.

"Yes," said Tom; "it's another dose of Mother's Hair Preservative. She doesn't know anything about it."

"Mother's Hair Preservative!" again exclaimed Susan. "What in the world is the boy talking about?"

Then Tom let her into the secret of the thing.

"Well, I declare!" she said at last. "Who would have thought of such a thing as that?"

"But it's a great deal better than the drug store kind, isn't it?" Tom demanded.

"Yes," said Susan, thoughtfully.

"Then," said Tom, "let's give her another dose this evening. 'Shake up well, and use often'—that's the direction."

Then Tom and Susan had a brief consultation together in low tones, and the result was that pretty soon they started into the sitting room, where father and mother were, together with a couple of sleepy-eyed youngsters, whose bed-time was evidently not far away.

"Hello, Dicky!" said Tom, to the elder of the two. "Want to see my new knife?"

"Yes," said Dicky, opening his eyes wide for an instant.

"Come along with me and Susan, then," said Tom.

And Dicky was ready in a moment.

"And Susan will bring little Mary along to see it, too," said the elder sister, coaxingly, drawing the little one to her, and picking her up. And the four left the room.

The mother turned her eyes from her work to see what was going on; but, as she could read no signs of mischief in

their faces, she let them go without a word.

In ten or fifteen minutes Tom and Susan both slipped into the room again; and, before mother had time to start and exclaim: "What in the world have you done with those children? They'll catch their death of colds out there alone," Susan slipped up and whispered something into mother's ear.

The mother gave her a quick, pleased look, and then settled down to her work again with a sigh of relief, as though she had just escaped something she rather dreaded.

Then Susan slipped over to where Tom was by the fire, and nudged him, and pointed to mother, and Tom grinned, and rubbed his hands, and chuckled and whispered something like this to Susan:

"The third dose since I came from school this evening. 'Shake well, and use often.' Ha, ha! Mother's Hair Preservative! I guess I'll apply for a patient."

"H—sh-sh-sh!" said Susan; "she'll hear you. I believe I'll slip out into the kitchen, and set the buckwheat batter for breakfast, and then tell her about it when I come back."

"Good!" said Tom. "Dose number four. 'Shake well, and use often.' And I believe I'll get down my geography, and learn my lesson for tomorrow, before mother begins to wonder if I won't miss and get poor marks in my class. Heigh-ho! Never thought of that. Dose number five. 'Shake well, and use often'—Mother's Hair Preservative. Great scheme! Read our testimonials. Manufactured at home. Tom and Susan, proprietors. Not on sale at all drug stores."

"Capital!" he said to himself. "Dose number six. Shake well and use often. Mother's Hair Preservative, manufactured by Susan and Tom." And he went at his study as though no geography lesson had ever been half so pleasant to learn as that one.

But when Susan came back from fixing the buckwheat batter, and whispered in mother's ear again, they both saw the pleased and gratified look which came quickly, and the geography lesson had to be interrupted by another little consultation and some more chuckles upon the part of Tom. They were well pleased with the success of their scheme.

And it is my opinion that "Mother's Hair Preservative, manufactured by Susan and Tom," is going to be the most brilliant success of anything in its line that has ever been invented. It ought to become a very popular remedy. —REV. J. F. COWAN, in *Sunday School Times*.

WHINEYBOY AND SMILEYBOY

Little Mr. Whineyboy came to town one day, Riding on a Growleygrub, screaming all the way, Howlyberries in his hat, Screecher leaves a-top o' that, Round his neck a ring o' squeals, Whineywhiners on his heels. What do you think — that awful day Everybody ran away!

Little Mr. Smileyboy came to town one day, Riding on a Grinnergrif, laughing all the way, Chuckleberries in his hat, Jolly leaves atop o' that, Round his neck a ring o' smiles, All of the "very latest styles." What do you think — that happy day Not a body ran away!

—CHARLES I. JUNKIN, in *St. Nicholas*.

Bibliothean Fraternity Reunion

REV. EDWARD W. VIRGIN.

A very interesting meeting of some of the old students of the Methodist Biblical Institute at Concord, N. H., 1855-1861 (now the School of Theology of Boston University) was held at Fishkill-on-the-Hudson, Oct. 10-12. The hosts of the occasion were Rev. Thomas Elliott and his pastor, Rev. E. S. Osbon, D. D. The object of the Fraternity is to cultivate brotherly love and renew and perpetuate the associations of student life. The meeting is triennial, the last being held with Rev. Milton Relyea at Pennington, N. J.

At a public meeting held in the pleasant audience-room of the Methodist Episcopal Church, a welcome was extended by Dr. Osbon and Mr. Elliott. Rev. Dr. J. S. Chadwick, an honorary member, presided, and the following spoke: Rev. Dr. James B. Faulks, Madison, N. J.; Rev. Dr. Geo. W. Brown, Burlington, Vt.; Rev. J. S. Thomas, Collingswood, N. J.; Rev. Theo. Stevens, Frankford, Pa.; Rev. John Pilkington, Rockville, L. I.; Rev. G. M. Hamlen, Kinsey, Ala.; Rev. E. W. Virgin, Dedham, Mass.—short, reminiscent, five-minute addresses.

At a meeting the next day resolutions were passed and the interesting historical scenes of the locality were visited—Washington's Headquarters at Newburg; Mount Beacon, the signal station in the Revolutionary War; the Verplank house, in which the Society of the Cincinnati was formed in 1783, of which George Washington was the first president, and remained such until his death. It was composed of Revolutionary officers, and afterward and now of their sons. The church in Fishkill village, where the New York Legislature met when it adjourned from White Plains in 1776 on account of the British, was visited by a few, and the State Hospital for the criminally insane at Matteawan, where 670 inmates (100 of whom are women) are confined.

This section, like Boston and vicinity, is full of Revolutionary interest. Dutchess County surpasses all other counties of New York State, and contains more of the Revolutionary dead than any other quarter of the State. It is named for the Duchess of York, whose husband, the Duke, received from his brother, King Charles II., a grant of New Netherland comprising New York and Jersey. The first settlements were here at Fishkill by the Dutch in 1690 and by the Huguenots in 1700.

It is old classic Methodist ground, too, for Bishop Francis Asbury traveled here up and down the river, and held the New York Conference in Amenia in 1808. Freeborn Garretson formed the first class at Amenia and Capt. Allen Wardwell was first class-leader. Prof. Chas. K. True was first principal of Amenia Seminary. And here were the Beach brothers, John and Samuel, and Albert Doughty Val, and Tutor A. S. Hunt and brother, of Wesleyan University memory. At Rhinebeck, in the yard of the Methodist Church, is the Garretson monument. And from this vicinity many students have gone to Wilbraham Academy.

On my way here, at Patterson, N. Y., I visited the widowed daughter of Rev. Mark Staple, for many years the oldest member of the New England Conference, and one of the earliest pastors of the Dorchester Church, now deceased. The daughter is Mrs. Dwight B. Denslow, formerly Louise J. Staple, and both were students at Wilbraham, in 1849. She lives in a pleasant home with her two daughters, Evelyn and Marion, and has a son, Prof. Herbert Denslow, in the General Theological Seminary of New York city. The first Methodist service at Fishkill was in 1794, held under a poplar tree by Rev. Mr. Croft. A large crowd gathered, and a society was organized in 1800.

The following officers of the Fraternity were chosen for the coming three years: President, Rev. J. B. Faulks; vice-president, Rev. John Pilkington; secretary and treasurer, Rev. Geo. W. Brown.

It was small return for hospitality shown

during several days by Mr. Fred Aldridge, a layman and Sunday-school superintendent of the Methodist Church at Fishkill-on-the-Hudson, an alert, able business man, the very kind we want interested in church work; but I spoke to the Epworth League on the topic for the day: "Who is my Neighbor, and What of Him?" The meeting was led by a sister of my host, Miss S. A. B. Aldridge, abundant in labors in and for the church in all departments. The family are represented in a large brick-making business in the vicinity, and have put into the church a memorial window, the pulpit, altar rail, and the bell. At 7.30 I spoke to the people in the audience-room of the church on "Three Golden Words—Light, Life and Love," all and each spelling Jesus. At the close a friend who was in my congregation at Natick, Mass., in 1863 (think of it, more than forty years ago), came and spoke to me. She said she had called at the house, and as I was sleeping they would not awaken me. She brought the greetings of her mother, now over 80 years of age. Both live at Matteawan, a part of Fishkill-on-the-Hudson.

Dedham, Mass.

Wesley Brotherhood Convention

The annual convention of the Wesley Brotherhood was held on Thursday, Oct. 18, in the First Methodist Episcopal Church, New Brunswick, N. J., Rev. Dr. J. F. Shaw, pastor. Bishop T. B. Neely presided, and the general officers of the Brotherhood were nearly all present. The forenoon was occupied by a final meeting of the executive committee (henceforth to be denominated the executive board), in perfecting the suggested changes in and additions to the constitution, to be proposed to the entire convention in the afternoon session.

In the afternoon congratulatory messages from chapters near and far, and from Bishop William Burt, of Europe, as well as letters from absent members of the executive board, were read. Much time was spent in hearing exceedingly encouraging reports of chapter work under many forms, social, intellectual, and especially religious, etc. The corresponding secretary gave a full and very satisfactory *résumé* of the activities of the Brotherhood during the year, showing a hundred per cent. of advance in number of chapters organized; a greatly increased *esprit de corps* in the membership; a wonderful broadening of the field occupied by the Wesley Brotherhood, North, South, East, and West; the cordial feelings of many members in the Methodist Episcopal Church, South, who have expressed a desire to co-operate with us in our work; the desire and purpose to extend in a marked manner our activities among the boys and younger men; the cordial acceptance of our principles and plans in Europe; the rapid extension of the Brotherhood in South America, under Bishop Neely's personal supervision, etc. The financial development of our work the past year is one of our most remarkable features, and the plans for the future are greatly in excess of any period in the past.

Mr. W. J. Kirby, lay pastor of Strong Place Baptist Church, Brooklyn, N. Y., gave a vigorous, instructive, and inspiring address on "Reaching Men," and also brought the greetings of several large Men's Associations, of which he is a member, at their request.

The enlarged executive board will hereafter consist of thirty strong men, equally divided between ministers and laymen. Among the new names added are: Rev. Dr. Claudius B. Spencer, editor of the *Central Christian Advocate*, Kansas City, Mo.; Rev. Dr. F. D. Bovard, editor of the *California Christian Advocate*, Berkeley, Cal.; Rev. Dr. A. B. Richardson, pastor First Church, Dover, N. J.; Rev. Dr. R. I. Watkins, West New Brighton, N. Y.; Cornelius S. Loder, Esq., Englewood, N. J.; H. P. Bennett, Esq., Long Branch, N. J. The vacancies remaining on the executive board will, by order of the convention, be filled by that board at an early date.

The office of corresponding secretary was left temporarily vacant, to be filled by the executive board at an early meeting. This action was made necessary by the fact that it is contemplated to put a strong man in the field, to devote his entire time to the work, as soon as the amount needed for his support shall be in hand, a portion of the sum having already been pledged. Rev. W. D. Bridge was re-elected assistant corresponding secretary and treasurer. John W. Snedecker, Esq., was re-elected recording secretary. Acknowledgments of financial and other special service were ordered sent to various individuals; the favorable acceptance of the *Layman's Quarterly* all over the country, by the chapters and by large numbers of laymen and ministers not connected with the Brotherhood, was gratefully recognized; the highly successful endeavors of the officiary in financial matters the past year were honored; the new constitution was heartily adopted, and the afternoon session closed with amplest auguries of a prosperous future.

In the evening session addresses were delivered by Bishop T. B. Neely and Rev. Dr. George Adams, of Brooklyn, N. Y. The quartet of First Church, New Brunswick, sang several excellent selections most acceptably, and the convention adjourned with songs of rejoicing and prayers for God's blessing on a greatly broadened outlook and effort.

W. D. BRIDGE, Asst. Cor. Sec.

Massachusetts Federation of Churches

The fall meeting was held in the Ford Building, Boston, Oct. 22. Nine of the twelve affiliated denominations were represented—Baptist, Congregational, Disciples, Protestant Episcopal, Friends, Free Baptist, Methodist Episcopal, Presbyterian, Unitarian, African Methodist, Swedish Lutheran, and Universalist. The Methodist representatives were Rev. John Galbraith, Ph. D., and Rev. W. F. Warren, D. D.

The field secretary's report stated that four denominations had appointed representatives since the May meeting. His recommendation of the speedy publication of a manual, containing constitution, members and officers, historical sketch, outline of work and statement of financial plan of the Federation, was adopted.

A plan to advance comity, which in May was referred to the executive committee, was adopted. It outlines four steps: 1. The publication in the daily and religious press of the facts, both of the general situation and specific cases of over-churched communities; 2. Conferences of home missionary authorities and workers among various races, that acquaintance with each other's work and personality may prevent or remove misunderstandings; 3. Expression of the general Christian sentiment through a fraternal appeal to denominations interfering in any specific case to adjust their work by voluntary negotiations. Exchange of fields is suggested, and to render this possible, the Federation is preparing a list of possible opportunities; 4. Provision for arbitration, in case the need arises, and the parties request it. The watchword, however, will be "negotiation" rather than arbitration. The object is to enable each denomination to rid itself of the burden of hopelessly weak churches, and to show that it places first the interests of the kingdom of God.

Progress was also reported in the task of aiding the co-operation of local churches. The co-operative parish plan, adapted to cities, has been inaugurated in Worcester and Lynn; it is being presented in other places; and a committee on Greater Boston is conferring with pastors in Back Bay and other districts. The Federation is now prepared, also, to recommend plans for the co-operation of churches in scattered rural townships.

Most of the State bodies are making appropriations to the expenses of the Federation; but there is still lack of funds, and contributions of individuals are needed. The field secretary's report said, in conclusion: "We are now sure of our ground. The thing we are trying to do can be done; and, as Bishop Cranston told the New England Southern Conference, 'It is the only thing that can save the churches of New England.'"

THE SUNDAY SCHOOL

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"Illustrative Lesson Notes."

Lesson VI -- November 11

JESUS IN GETHSEMANE

MATT. 26: 36-50.

TIME. -- About midnight between Thursday, April 6, and Friday, April 7, A. D. 30.

PLACE. -- Gethsemane, an olive orchard on the western slope of the Mount of Olives.

HOME READINGS. -- Monday (Nov. 5) -- Matt. 26: 36-50. Tuesday -- Matt. 26: 51-56. Wednesday -- Luke 22: 39-46. Thursday -- John 18: 1-11. Friday -- John 17: 1-10. Saturday -- Heb. 2: 9-18. Sunday -- Heb. 5: 1-9.

GOLDEN TEXT. -- "Not My will, but Thine, be done." -- LUKE 22: 42.

Jesus gave us the example as previously He gave us the teaching. He taught His disciples when they prayed to say: "Thy will be done on earth as it is in heaven." And now in the supreme crisis of His life, when He himself prayed, He showed us how unto the uttermost He could follow the law which He had laid down for others. All along He had been saying: "I came not to do mine own will, but the will of him that sent me" (John 6: 38). But that was the active side of obedience; in Gethsemane He came to the passive side, and that was the more difficult. It is easier to do than to endure, to work and to fight than to stand still and suffer. In His prayer offered in the upper room in Jerusalem just before going to Gethsemane He had said: "I have finished the work which thou gavest me to do" (John 17: 4). He had to the last item done the will of His Father; it only remained for Him to endure to the end. What if Jesus had failed at this supreme point? What if, having followed with undeviating steps through His whole life a way that led logically and inevitably to just the issue which Gethsemane presented, His courage and moral steadfastness had failed Him, and He had rebelled against the sacrifice set before Him? Nevertheless, He probably would have been crucified; but the glory of the cross would have been quenched. He would have been an involuntary victim, not a self-surrendered sacrifice; and the world would have been left without a Saviour through His failure to endure as well as do the will of the Father.

The Meaning Made Plain

I. *Jesus Alone with His Sorrows* (Verses 36-38). -- 36. Then cometh Jesus -- immediately after the "last supper." A place called Gethsemane -- a "garden," or grove of olive trees, on the western slope of the Mount of Olives. A number of ancient olive trees still stand near where this "garden" must have been. But modern inclosures take much away from the sanctity of the associations. Probably Gethsemane belonged to friends of Jesus. Luke (21: 37) says: "Every

night he went out, and lodged in the mount of Olives" (Revision); and John (18: 2) says: "Now Judas also, which betrayed him, knew the place." The disciples -- "His disciples." Sit ye here. -- Eight of the disciples were left at the entrance to the garden. While I go and pray yonder ["while I go yonder and pray"]. -- Read Heb. 5: 7. "Yonder" is strictly "there," as if Jesus indicated the direction by a gesture.

37, 38. *Peter and the two sons of Zeb-ede. --* James and John, who were warmest in their attachment to Him, and who had already witnessed His transfiguration, were chosen to be close to Him now. It is noteworthy that both on the mount and in the garden they were weighed down with unconquerable sleep. James and John seem to have been cousins of our Lord. Began to be sorrowful and very heavy ["sore troubled"]. -- The words used to express our Lord's sorrow and heaviness have been much studied by linguistic scholars. The second phrase, "very heavy," or, better, "sore troubled," carries with it the thought of separation from home; that for exceeding sorrowful carries with it the idea of being surrounded, encompassed with grief. Even unto death means that His physical life was endangered by the agonies of His soul. Tarry ["abide"] ye here, and watch with me. -- Though about to withdraw from His three chosen friends into complete solitude, He desires, for His solace and support, to know they are near, and sympathizing with Him.

II. *Jesus Alone with His Father* (Verses 39-46). -- 39. And he went a little farther ["forward a little"], and fell on his face, and prayed. -- According to Luke, "a stone's cast," perhaps forty or fifty yards. In His sufferings He longed for fellowship; in prayer He sought to be alone. Omit "O." In His deepest sorrow Jesus addresses God as "My Father." If it be possible -- morally possible; consistent with God's wise and holy purpose. Let this cup pass ["away"] from me. -- This cup included all His sufferings. Nevertheless not as I will, but as thou wilt. -- Underneath all the restlessness of His human nature there was the deep resolution to perform the Divine purpose. At the basis of all true prayer is submission to God's will. There can be no Christian prayer without this (Heb. 5: 7, 8).

40. *And he cometh unto the disciples* -- the three, Peter, James, and John. Findeth them asleep ["sleeping"]. -- "Sleeping for sorrow," says Luke; their sleep was the result of physical exhaustion. "They forgot sorrow in sleep, while Christ conquers it by prayer" (Abbott). Unto Peter -- who had been foremost in promises of fidelity not three hours before. By his alert temperament he had become the spokesman of the disciples. What, could ye not watch with me one hour? -- One hour indicates, perhaps, the duration of His agony; but it should not be understood too literally.

41. *Watch and pray.* -- Be your own soul's sentinel; but depend entirely on God for power to rout your spiritual enemies. These words fit all souls in all experiences; to the three disciples they were a special command for a special emer-

gency. That ye enter not into temptation. -- This is not what they are to pray for, but why they are to watch and pray. The spirit indeed is willing, but the flesh is weak -- a sentence applying to both Christ and the disciples. In both, the spirit or depth of the being was in accord with the Divine will, while the physical side of the nature was in opposition; but Christ's will conquered the flesh; while the disciples' bodily weakness overbore their will.

42. *And he went away again the second time.* -- "Again a second time he went away." Prayed. -- "More earnestly," adds Luke; "and his sweat was as it were great drops of blood falling to the ground." The American Revision omits "O." If this cup may not ["if this cannot"] pass away from me [omit "me"], except I drink it, thy will be done. -- An even loftier spirit of resignation to the Father's will is here shown.

43. *And he came and found them asleep again* ["And he came again and found them sleeping"]. -- It was now long after midnight, at the close of a most exciting day. Their eyes were heavy -- literally, "weighed down" -- "tired eyelids upon tired eyes."

44. *And he left them* -- this time making no attempt to rouse them. Prayed the ["a"] third time -- an indication of the intensity of the agony.

45. *His disciples* -- "The disciples." Sleep on now, and take your rest -- spoken in a kind of tender irony: "You may as well sleep now; since your opportunity to help by watching has passed." The hour is at hand -- the emergency. "There is no use in further watching, for the traitor has come." The Son of man is betrayed into the hands of sinners. -- Caiaphas would have said, instead, that the highest civic and religious body of the Jews had employed a detective to arrest a heretic and revolutionist. But Caiaphas and his colleagues were in the truest sense sinners, for they sinned against light.

46. *Rise* ["Arise"], let us be going. -- This joins strangely with "Sleep on now, and take your rest." But that means that the time for watching was over; this means, "The only thing that remains now is to meet the coming danger." He is at hand that doth betray ["betrayeth"] me. -- "Jesus goes from the garden, as He had gone from the supper room, to meet the hour."

III. *Jesus Alone with His Foes* (Verses 47-50.) -- 47. *And while he yet spake* -- at the very moment Judas and his companions appeared on the scene. Probably because

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he was a native of Kerioth, a town of Judea, he was called *Iscariot*. He was the disciples' treasurer. A great multitude—consisting of temple police, Roman soldiers, servants from the high priest's house, and a few of the priests and elders in person. **Swords.**—The short but heavy Roman sword is indicated, large at the point and with one edge. **Staves**—rather "clubs." **The chief priests, etc.**—The Sanhedrin, who were at the moment in special session.

48. **A sign**—as in the darkness Jesus might not easily be recognized. **That same is he: hold him fast.**—"That is he; take him."

49. **Forthwith**—"Straightway." **Master**—"Rabbi." **And kissed him.**—The kiss was a customary salutation between Jesus and His immediate followers.

50. **Friend**—rather "comrade," or "companion." The word implies civility, but not necessarily friendship. Even from the traitor's kiss Jesus did not turn away. **Wherefore art thou come?**—"Do that for which thou art come." **Then came they** [they came], and laid hands on Jesus, and took him.—He who could compel obedience from devils submits to be bound by wicked men.

Nails for the Teacher's Hammer

1. *Jesus was fully conscious of the ordeal of suffering through which He was to pass.* He did not simply know that He was in danger of death, but knew it was certain. For months He had been telling His disciples that He would shortly be put to death (Matt. 20: 19; Luke 18: 31-33). And we must think of Him as in the fullest degree sensitive and naturally shrinking from pain. He was not a stoic, with cultivated contempt for suffering, but a man of keenest sensibilities. Nor are we to think of Him as coming to that final ordeal with the human element in Him so swallowed up by the divine as to shield it from pain; that would have been equivalent to an anesthetic. No, Jesus knew the bitterness of the cup that was presented to Him. He shrank from it because He was human as we are human; but He drank it because He was controlled by motives which would not permit Him to put it away.

2. *Jesus took the three disciples with Him because of His natural human craving for sympathy.* Peter and James and John, because of some qualities in them, stood closest to Him. Keep in mind that after He made the first definite announcement of His approaching death (Matt. 16: 21), He went up into a mountain to pray, and took with Him these same three disciples (Matt. 17: 1-8). That was the beginning of an inward struggle that culminated in Gethsemane. He went into the mountain to pray, not to be transfigured; He was transfigured while He prayed. It was thus the Father comforted Him then, as he sent an angel to comfort Him in the garden. He wanted human fellowship and sympathy in both cases.

3. *The sorrow of Jesus in Gethsemane was something much deeper than the dread of death.* It was that plus other things which we cannot fully understand. The highest joys and the deepest sorrows are alike difficult to comprehend. He was a man, but He was more than a man; and

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so while He sorrowed and suffered as a man, His sorrows and suffering exceeded the human range. We can only faintly and uncertainly guess at the thoughts and feelings which came upon Him. The sin of the world; the sense of the malignancy of the hate of the human race that should instead have loved Him; the awful tragedy and ruin in which the race was involved, so deep as to require for its remedy the fearful sacrifice He was about to make; the relation of it all to the love and the law of God which were working together for man's redemption—we dare not declare, we only reverently suggest, that these were some of the things which gave measureless depth to the agony in Gethsemane.

4. *Christ's tenderness with His sleeping disciples is full of comfort to us.* They were weary. The night had been one of great strain. Their intense sympathy for their Master had drawn deeply upon their strength. One of the evangelists tells us they "slept for sorrow" (Luke 22: 45). Jesus understood it all and spoke tenderly to them. He always distinguishes between weakness and sin. He also had been weary and exhausted, and He knew how the spirit may be willing, but the flesh be weak.

W. H. M. S. Notes

Two new missionaries sailed for Porto Rico from New York, Sept. 22—Miss Cunningham as teacher in the George O. Robinson Orphanage, and Mrs. Floyd Allen to assist Miss Thayer in the McKinley Day School.

The newly-appointed missionaries to Seward, Alaska, Mr. and Mrs. M. A. Sellon, have reached their field of labor, and are entering upon their work with enthusiasm. A farewell reception was given them before leaving Portland, Oregon, where they had been engaged in city mission work. Miss Margaret Powell, Mrs. Sellon's sister, has gone to supply Jesse Lee Home during the year of Miss Barnett's absence on furlough.

There are now three auxiliaries of the W. H. M. S. in the Porto Rico Mission. The third to be formed (and the first Spanish-speaking auxiliary) is in Ponce. Mrs. Robinson and Miss Bancroft on their visit to Porto Rico assisted very materially in the organization of these auxiliaries. This last named is probably the only auxiliary of the W. H. M. S. in which the members cannot speak any English.

This is the time of year when auxiliaries are turning their thoughts toward sending supplies to ministers on the frontier, and to our Homes and Missions. It is both wise and kind to try to get the supplies, especially to the Northwest, into the hands of the recipients before the cold weather comes on, and boxes and barrels designed for this part of the country should certainly reach their destination not later than at Thanksgiving time. Christmas gifts are also in order, and could the ladies who are interested in this department of the work realize with what anxiety the superintendents of our Mission Homes look for the boxes and barrels that will enable them to give brightness and cheer to the lives of their pupils, we are sure their efforts would be redoubled in this direction.

The Northwestern Christian Advocate of Sept. 12 gives several pages to a finely illustrated article on Marcy Home, written by Rev. C. J. Hewitt, missionary in charge. An addition to this Home is greatly desired. Marcy Home stands in the midst of a foreign population which is almost unbelievable. The new addition

it is estimated will cost from twelve to fifteen thousand dollars, and already several subscriptions have been received.

Mrs. Mack, the newly-appointed missionary to the Susannah Wesley Home in Honolulu, has already reached her destination. She was one of the passengers on the steamer which struck the coral reef on the island opposite Honolulu, but happily suffered no injury. She has entered upon her work in the beautiful new Home with interest and enthusiasm.

Miss Hannah Hegeman, missionary to Porto Rico under the W. H. M. S., returned to her home in New York in August, greatly exhausted by long-continued and responsible work in a difficult climate. She is making rapid recovery, and will return in time for the dedication of the new George O. Robinson Orphanage.

Mrs. J. W. Hamilton, secretary of the Bureau for Japanese and Koreans, writes that the Home for Japanese girls in San Francisco is filled to overflowing since the earthquake. Miss Lake has found added cares and responsibilities, owing to the condition of things in the city. With the incoming of each steamer she finds girls who need the shelter and care of the Home. On one occasion she brought twelve with her to the Home whose relatives and friends could not be traced without much difficulty, owing to the conditions which prevailed after the earthquake and fire.

Foreign Missions

The general public has but little idea of the importance of the various organized boards of foreign missions in the general export trade of the United States. These organizations send their missionaries all over the world. They are generally American citizens who know the value of American manufactured goods, and their continuous patronage of the oldest and most reliable American manufacturers has an important influence in the development of our export trade.

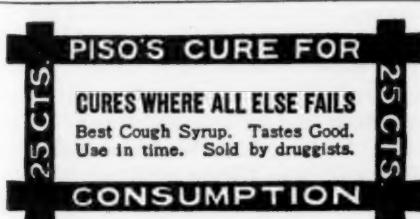
The Mason & Hamlin Co. has for fifty years been one of the most prominent American manufacturers with a world-wide reputation and patronage. The following letter gives some idea of the conditions which these manufacturers are compelled to meet in the construction of even so delicate an instrument as an organ:

New York City, August 26, 1906.
MASON & HAMLIN CO., New York:

DEAR SIR: Fifteen years ago, when I first went out to Arabia, a baby grand organ was given me by the Union Reformed Church, New York City. The little organ is an illustration of the survival of the fittest in organ building. Once it fell from the second story, in the crash of a wall from a mountain torrent in Muscat; it has been in perils oft from Simoon winds at a temperature of 115° F., and in moist, salty atmosphere at temperatures of 98 to 100° for fifteen summers. The tone is still perfect, and seems to grow sweeter with age and trial, like a violin. Except for court plaster on the bellows and varnish on the case, the organ is as good as new.

In view of the above, I want another Mason & Hamlin now for our new chapel. The one I selected will be very serviceable, and, I trust, last as well and long as the remarkable baby organ that sounded your praise—as well as the Gospel's—in Aden, Muscat, Busrah and Bahrein, among nomad Arabs and tribesmen who never heard western music.

Yours very sincerely,
S. M. ZWEMER.



EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin

WHAT a host of people are enrolled in the Omissionary Society !

* * *

One-seventh of the earth's land surface, and one-seventh of the population of the globe are under the blighting influence of Mohammedanism. Aggressive efforts are being made for the spread of this religion. More than 400 missionaries have been sent out from Mohammedan cloisters in North Africa during the last year. These are said to be "exceedingly zealous and fanatical."

* * *

The Young People's Department of the Missionary Society of our church has published a very good map showing the location, by Conferences, of the Mission Study classes for the year closing Sept. 1, 1906. The total enrollment is 1,572 classes, with 20,367 members. The Conferences of the First District have : East Maine, 5 ; Maine, 4 ; New Hampshire, 7 ; Vermont, 17 ; New England, 69 ; New England Southern, 36 ; Troy, 44. These figures ought to be doubled at least.

* * *

The Prayer-meeting — Sunday, Nov. 11

Forgiving One Another. Matt. 6:12; 18:21-35; Mark 11:25, 26; Luke 7:40-48; Eph. 4:32.

It is easy to pray all the rest of the Lord's Prayer, but one frequently stumbles over this petition. It is neither easy to forgive nor to ask to be considered in the same light in which we look upon one who might depend upon our forgiveness. To want justification and to give justification, to desire mercy and to grant mercy, are entirely different propositions. Yet they are inseparably connected : Forgive, and you are forgiven ; forgive not, and there is no forgiveness.

The act of forgiveness must issue from a condition of forgiveness. This, like love, is a quality of life, of being. One must live forgiveness. One must be forgiveness. This means such a love for the other man, such an interest in human welfare, such an absorption in the life, ways, and purposes of righteousness, that transgression by another of one's right is of less consequence than the establishment of righteousness again.

Sometimes this condition is beautifully illustrated : An official member of a New Hampshire church was at one time opposed, persecuted, and thrust out, and altogether unjustly. Did he leave his church and give up his religious relations ? Not he. He steadfastly kept his place in the services, paid his proportion, offered his prayers and testimonies, and had such a forgiving spirit that its glow beamed out of a face of

mature strength, and was an inspiration and a benediction to all. Another illustration : A choir master was crowded out of his place, took a pew, listened to his enemies sing, paid his subscription, worshiped as though nothing had happened, and greatly encouraged his pastor and helped the people, when some felt that he had a good right to get mad and leave the church.

Usually there is very little to forgive. The wrong is almost always on the surface. The offence may have done some outward injury, but this is of vastly less importance than inner values. No offence has power to reach the real man. When one measures correctly and puts values where they belong, another can harm one so little that forgiving becomes easy.

The offender usually is not malicious ; the deeper spirit is generally right, the heart means well. Some failure of judgment, some impulse of wrong, some holding of pride, and the offence is committed. The offender is the greater sufferer, is oppressed and sorry, but circumstances or pride keep back the confession or the restitution. See this, and the withholding of forgiveness is the greater wrong. Understand this, and forgiving is easy.

The offender is the child of God. The offended has no greater rights. For each the Christ suffered and died. Immortal value inheres in the wrongdoer's being. He is worth the sacrifice of the Son of God. Surely, then, he is worth human forgiveness. The Christ view-point makes forgiving easy.

Forgiveness is the price of the forgiver's freedom. Freedom is where the Spirit of God is. God is love. Forgiveness must follow love. Love and forgiving are so much the same nature that I am bound and shackled and fettered unless I forgive. Every Christian virtue waits till all enmity and hatred and unkind feeling have been put from the life through the door of forgiveness. When I see that my welfare waits on this condition, then forgiving is easy.

Troy District

A morning ride through the Berkshire Hills, the forests quite marvelous in all their finest colorings, and the privilege of visiting the beautiful village of Dalton and the very pretty church there, on the occasion of the Troy District annual convention, were sufficient compensation for a midnight ride back to Boston. About a score of fine-faced young people, a full dozen preachers, and a goodly congregation of elderly women, provided the audience for a good program. Mr. J. A. Thomas, of Troy, the district president, presided. Rev. J. H. E. Rickard, of Chatham Centre, conducted the devotions. Mrs. Park Griswold Canady sang a solo in a tender, helpful strain. Miss Bessie Whitney

Adams read two selections — "A Legend of Service," by Henry Van Dyke, and "Paul's Defence before Agrippa." These were especially well read, and the tone of the opening of the convention was pronouncedly spiritual. Rev. W. C. Thompson, of North Adams, gave a stirring analysis of the character of the Apostle Paul in an address on "The Ideal Christian Soldier." In the evening Rev. G. W. Anderson, of State Street, Troy, took for his theme, "The Call to Sainthood," and, in his own inimitable way, characterized the false and the true saint. The entertaining chapter provided an excellent supper, the pastor, Rev. J. B. Armstrong, who is having a delightful opening of his first year, acting as host. Troy District has 51 charges, of which only 39 had reported ; but these showed a membership of 2,773 seniors and 801 juniors. Five charges reported no League. The new officers are : President, Bert Lyon, of Troy ; vice-presidents, J. A. Thomas, of Troy, John Lavender, of Watervliet, C. W. Thompson, of Adams, John Engel, of Troy ; secretary, Miss Grace Genge, of Troy ; treasurer, Mrs. W. H. Flouton, of Watervliet ; Junior superintendent, Mrs. H. T. Edwards, of Schaghticoke ; directors, Revs. J. B. Armstrong and J. E. Mead, D. D., and Harry Willis.

West Boston Circuit

The 66th bi-monthly meeting, marking the opening of the fourteenth year of the organization, was held at Upham Memorial Church, Forest Hills, Oct. 17. A large attendance represented the ten chapters in the circuit. The church was beautifully decorated with autumn leaves and branches, under the direction of H. N. Littlefield, president of the local chapter. A social hour, when refreshments were served, was followed by the business session ; then the Scripture lesson was read by Miss Margaret A. Nichols, fourth vice-president of the First General District, and prayer was offered by Rev. C. H. Davis, pastor of the entertaining chapter. As a new departure a musicale had been arranged, consisting of organ selection by Miss Ida Louise Treadwell, vocal solos by Florence Ives Atwood, piano duet by the Misses Ells, violin solos by Miss Athene Sterling, tenor solos by C. W. Mills, and selections by a male quartet from Boston University — C. J. Miller, A. W. Baker, J. T. Carlyon, R. W. Scouter. This was a great treat. The address by Rev. Walter Healy, of East Dedham, was enjoyable and helpful. The year has been very successful under the presidency of G. A. Parkinson, of Wesley Memorial Church, West Roxbury, and he was re-elected for his second year.

Providence District

A goodly company, a strong and well-arranged program, an earnest spiritual atmosphere, and delightful entertainment, made up the annual convention of Providence District, which was held at East Weymouth, Oct. 24. Rev. H. E. Murkett, of Providence, was a very happy presiding officer. The morning session was given to business and to two addresses of great merit by Rev. J. S. Wadsworth of Brockton, on "The Secret of Soul Winning," and by Miss Blanche Baker, superintend-



ent of the Providence Deaconess Home, on "Deaconess Work." The afternoon opened with a symposium on "World Evangelism." Rev. A. E. Legg, of Providence, had charge, and stirred the interest of the hour by repeated short speeches that amounted to a good address. Miss Hattie M. Hughes, of Pawtucket, had a paper on the Silver Bay Assembly. Miss Charlotte S. Taylor, of Attleboro, read a report of the Narragansett Assembly. Mrs. Philip Manfré, of Providence, gave an account of the work of the Italian Mission in Providence. These papers were all comprehensive and stimulating. Under the lead of Presiding Elder Coulter, the resolution to raise \$1,000 for the new building for the Italian Mission in Providence was adopted. Dr. Coulter presided in the evening, and Rev. Laress J. Birney, of Newton Centre, gave a stirring address on "The Leaguer's Shadow." The new officers are: President, John Congdon, of Providence; vice-presidents, Rev. E. J. Curry, of Hill's Grove, Miss Charlotte Taylor, of Attleboro, Miss Lulie M. Clark, of South Weymouth, Miss Clarita M. Pratt, of Brockton; corresponding secretary, Myron P. Ford, of East Weymouth; treasurer, W. I. Hastie, of Providence; junior superintendent, Miss Elizabeth Kaull, of Newport.

Boston District League Missionaries

The event for some time desired and looked forward to by the leaders of Boston District is about to be realized, and a mis-

final meeting will be held at First Church, Dorchester, Nov. 8, in charge of the Pilgrim Union. These services are all in the evening, and are all open to the public.

Rev. and Mrs. H. C. Scholberg, the missionaries, were both born in Minnesota, twenty-seven years ago, and both are graduates from St. Paul University, St. Paul, Minn., both having to work their way through the college course and being the stuff of which heroic workers are made. Mr. Scholberg was ordained last July. They sail from New York for Bombay, India, Nov. 10, and will go with the loving interest and benediction of the host of Epworthians of Boston District.

League Locals

— The League at Temple Street, Dr. Franklin Hamilton, pastor, held a successful series of special meetings, under the leadership of the president, Geo. W. Taylor, who is one of the most earnest and enthusiastic of the younger Methodists of Greater Boston. Among the preachers were Revs. J. Franklin Knotts, J. E. Hislop, Frank G. Potter, and Fred Fisher.

— Rev. A. E. Legg, of Providence, gave an interesting and valuable address on "Paying the Price," at the banquet of the Wagner Chapter, Grace Church, Cambridge, Oct. 24. Mrs. Frank Albee, a favorite soloist with this church, sang two selections. Mr. Charles W. Crocker presided. A company of young women served an excellent supper. The affair was a real success.

— The League at St. Paul's Church, Lynn, raised and expended for the cause last year, \$256, and was the first, or one of the first, to pay



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hear what splendid American citizens his subjects made in the United States."

Not less than one-tenth of the yearly income of Westminster Chapel, London, is to be given to foreign missions, and its pastor, Dr. Campbell, is to preach once every month a missionary sermon.

Over 11,000 persons carefully selected from the unemployed in Great Britain were transported to the Canadian West last year by the Salvation Army and given a new start in life. Fully 30,000 "home-seekers," not colonists, it is expected, will be sent this year.

It is a sad reflection upon the commercial honesty of the country at large to be informed that "a new case of bank embezzlement is being discovered in the United States on every day in the year." We quote from an address made before the American Bankers' Association held in St. Louis last week.

"Our medical colleges," says the *Presbyterian*, "graduate about 6,000 students each year, and 3,000 only are needed to take the places left by those who died. Why should not more of these young men go into foreign medical missionary work? A physician, who is also a missionary, gives the reasons that decided him as (1) common sense, (2) common duty, and (3) unmeasured privilege." A thoroughly consecrated medical missionary can do a kind of work which no other can do, and can supplement the regular work to an extent and value little dreamed of except by those in immediate connection with it.



REV. H. C. SCHOLBERG



MRS. SCHOLBERG

to the general society the money called for toward office expenses.

"Ex-Governor D. R. Francis, of Missouri, who has been abroad," says the *Advance*, "presenting St. Louis Fair medals to European rulers, gives some interesting impressions of these notables. King Edward of England amazed Mr. Francis with his intimate knowledge of American affairs, and treated the Roosevelt spelling as a huge joke. The Emperor of Germany has a frank and brusque way similar to that of Mr. Roosevelt and speaks English as fluently. The aged Emperor of Austria was depressed in spirits on celebrating his seventy-second birthday. Oscar, the learned king of Sweden, was delighted to

For Sunday School and Churchworkers and general readers

The Coming Man

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"The study revolves about the personal Christ. Personality is assumed as the ultimate reality, absolutely revealed in Christ and progressively realized in man. Through personal relation to Christ man comes to himself personally; realizes his genius, is potentially capitalized, and authoritatively adjusted to the universe in which he lives. In this venture upon life, his venture to be a man, he comes also into this ultimate relation, grows conscious of an inner flooding power, and is lifted into a creative force. In the matter of his place, part, and task he finds his stage of activity in the kingdom of personalities; here he comes to his best, and takes his part, under the economy of God, in the one supreme task of life, which is life itself." From preface.

Cloth, 75 cents, net. By mail, 83 cents.

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By Albert Osborn

The life and work of the distinguished Methodist Bishop are here elaborately and sympathetically set forth by one who knew him intimately and whom he desired to be his biographer. The task has been performed with equal loyalty and ability and the book is every way a fitting memorial of a man of great gifts, high character and broad influence.—*The Critic.*

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The Turning Point

By Dudley Oliver Osterheld

Presiding Elder Chadwick, New York East Conference, writes: "The Turning Point is a small publication written by Rev. D. O. Osterheld, of the New York East Conference, intended to help young converts and also as a guide to those who are inquiring after Christ. Pastors would do well to give this little book wide circulation among young Christians. Its style is clear, instructive, and appropriately illustrated by incidents from the ministry of the author."

16mo. Paper, 10 cents, net; by mail, 11 cents. Per dozen, \$1.00, net; by mail, \$1.07.

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The Preacher and His Work

By Henry Graham, D.D.

In his Foreword the author says: "These chapters aim to present the conclusions reached by one who has spent his life in the pastorate respecting many things connected with the work of the Methodist Preacher, and of Methodism. The volume was inspired by the thought that perhaps the opinions of one from the ranks of the Methodist ministry might have some value to the Church."

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Teacher Training for the Sunday School

By Charles Roads, D.D.

Field Secretary of the Sunday School Union of the Methodist Episcopal Church

A text-book for Normal classes. The term "Child Study" has now been added as a sub-title to the book to call attention to its very thorough and fresh discussion and outline studies on Human Nature or "Child Study," which are its main features. The rich results of recent psychological research are presented in untechnical terms, but with precision and deepest interest. It is the most comprehensive Normal text-book on "Child Study" and Principles of Teaching the Bible yet issued.

Paper, 25 cts, net; by mail, 29 cts. Cloth, 40 cts, net; by mail, 44 cts.

The Probationer

By Henry Wheeler, D.D.

We have examined this little booklet and regard it the equal, if not the superior, of all of similar design and purpose. It must prove a very valuable help to every pastor who prior to admitting into full membership forms the probationers into classes for instruction. It touches every vital point with directness and perspicuity.—*Philadelphia Methodist.*

Paper, 6 cents each. Per dozen, 60 cents; by mail, 70 cents. Cloth, 10 cents each. Per dozen, \$1.00; by mail, \$1.25.

The Great Promises of the Bible

By Louis Albert Banks, D.D.

The pages of this book are full of reassuring, devout, encouraging truths. Dr. Banks has found a well of cool water, pure as the snow and clear as crystal. He has entered a field which has been neglected by writers and sermonizers. These promises are sure anchors that will hold in any storm.—*Pathfinder.*

12mo. Cloth, \$1.50, postpaid.

Sunday School Organization and Methods

By Charles Roads, D.D.

This little book is great as to the theme and the manner of the treatment of the same. The scope of its contents is wide and varied, and the author writes from years of experience of an expert in Sunday School work. This is a book for the minister, the Sunday School superintendent, teacher, and officers. It is indispensable to wide-awake Sunday School people.—*Midland Methodist.*

Cloth, 35 cents, net. By mail, 39 cents.

Vision and Task

By George Clark Peck

The volume contains fifteen sermons in the brief and terse style which characterizes the author. The themes, correctly drawn from the several texts, command immediate attention. The sermons go straight to the mark and convey the truth to the problems and conditions of life to-day.—*Lutheran Quarterly.*

12mo. Cloth. \$1.00, postpaid.

Dedication at Shelburne Falls

Another new church on Springfield District! The day of miracles has not passed. A property of about \$20,000 comes into the possession of the New England Conference through the untiring efforts of Rev. T. C. Martin, who was not disobedient to the vision which came to him as he studied the needs of the people in this romantic village. Most men would not have dared to grapple with this problem; but Mr. Martin not only dared to make the undertaking, but at the next Annual Conference will be able to report all bills paid and the large property entirely free from indebtedness, provided the churches visited by the pastor respond to the Church Aid call.

The new church and parsonage are on the Buckland side of the Deerfield River. The site is unsurpassed on the district. Once a large hotel property occupied this, the best building lot in Shelburne Falls. This property was purchased, and the buildings changed about so that today we have a commodious parsonage of sixteen rooms, a large barn, the large parish house, and the new church. The style of the church is old English modified Gothic. The auditorium and Sunday-school room, which are conveniently connected, are 35x75, and comfortably seat more than 300. Still another room can be thrown into these, giving comfortable seats for another hundred. The foundation is brick and stone. Under the tower this rises two stories in height. The approach to the church is easy and graceful, in spite of the fact that the slope of the land necessitates twelve stone steps to the vestibule. This opens into the auditorium and the Sunday-school room, and is 10x10. Oak pews, dark-stained and unushioned, are arranged in a semi-circle and harmoniously blend with the dark-stained North Carolina pine in which the auditorium is finished. The frescoing is very tasteful and materially assists in making the audience-room pleasant and restful. There is a large platform extending across one side of the church, from which the pulpit projects. Space has been provided for a pipe organ, which, it is hoped, will be forthcoming in the near future.

The memorial windows, eleven in number, attract the attention of all visiting the beautiful

missions in India has taken all of the family to the Far East. The other windows are as follows: One to "Mary Lyon, our townswoman and founder of woman's higher education;" one to Albert Pelton—a gift from Sarah Gragg and Lucy Pelton Fisk; one to Mrs. Albert Pelton—a gift from her eight granddaughters; one to Thomas Clifton Martin—a gift from members and friends; one to Peter and Lydia C. B. Butler—a gift from their daughter, Mrs. Lydia C. Brooks, of Northampton; one to Ebenezer R. Goodnow, now living in Charlemont, who is over

furnace room, a toilet apartment, and still another room partly finished which communicates with the street. This large apartment, 25x18 feet, will be used as a town reading-room if the pastor can secure funds to complete its furnishings and equip the same. We hope to report good things from this room in the near future. The entire building is heated by hot air and is lighted by electricity.

In all the business enterprises the officials have worked together with the pastor as a unit. Seventy-six votes have been taken, and in every case the vote was unanimous—a record of which the church may well be proud. The building committee has been: The pastor, Rev. T. C. Martin, president; C. L. Knowlton, treasurer; C. D. Spencer, secretary; Fred Hallam, William Stanford and George D. Crittenden. Great credit is due C. D. Spencer, treasurer of church stewards, for his most excellent work in managing the church finances during the time of building the church, especially in view of the fact that by the sale of the old church there was entailed a loss of several rentals. Samuel Walker, local preacher, has also served the church faithfully during all of the time the pastor has been absent taking the Church Aid collections on the district. The church, congregation, Sunday-school, and the Conference benevolences have been kept in perfect condition all the year.

The dedication services, on Oct. 18-21, were unique and interesting from the first. Bishop Goodsell preached a searching and stimulating sermon on sacrifice, taking as his text: "Neither will I offer burnt-offerings unto the Lord of that which doth cost me nothing." At the close of the sermon the Bishop began the great work of raising \$1,200—the sum necessary to be raised that all bills may be paid. This was a great undertaking, for the place had been canvassed thoroughly by the pastor, and all had contributed to the extent of their ability—or so it seemed. So generous was the response of the congregation to the Bishop's pleasant persistency, that at the close of the service a way out of the difficulty was visible. This way out is very important, for the Church Extension Society has voted \$900 for this enterprise, but this will be paid only when it becomes perfectly evident that the church is free from debt. This aid from the Church Extension Society is reckoned as an asset, so every cent of indebtedness must be raised. This the pastor purposes to accomplish before Conference.

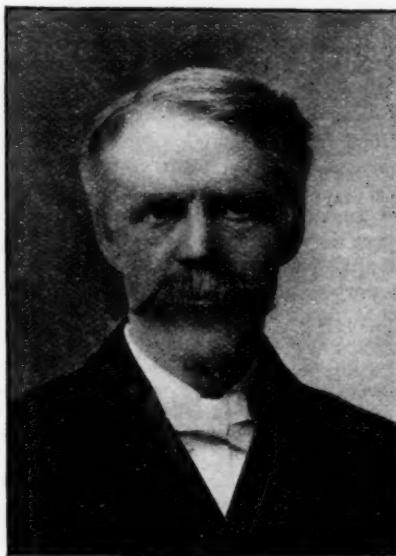
In the evening the church was dedicated to sacred music and civic righteousness, Miss Ilma Schadée, soprano, Miss Mary H. Steele, contralto, Mr. Roy W. Steele, tenor, and Miss Laura S. Jones, violinist, furnishing a concert, while Hon. Charles E. Ward delivered a stirring address.

On Friday evening the church was dedicated to Christian benevolences, and Rev. H. S. Dow, a former pastor, the one who encouraged the church to make her great advance in the benevolent collections, especially in missions, was the preacher.

On Sunday a series of dedications filled the entire day. At 9.30, "To my Father's business;" at 10.30, "To Methodism;" at 12 M., "To Christian Education." Dr. Richardson, the presiding elder, was the speaker at these three services. At 5.45 the young people dedicated the church "To youthful Christians;" and at 7 P. M. the closing service was a dedication to "Inter-Church Federation," and the speakers were as follows: Rev. J. D. Waldron, the presiding officer, spoke fraternal words of greeting; Rev. J. A. Hawley (Congregational) discussed "Through a Common Leader;" Rev. R. E. Hunt (Baptist), "Through a Common Cause at Home;" Rev. J. A. Goodrich (Congregational), "Through a Common Cause Abroad;" and Rev. T. C. Martin (the pastor), "Through a Common Book."

Great inspiration comes to Shelburne Falls. Ministers from Springfield District participated in these services, and Bishop Burt is yet to come and speak to the people of this hill country who have known and loved him since his boyhood. But let all remember that the good fortune which has come to Shelburne Falls is due to the undaunted optimism, persistent faith, and tireless work of the pastor, Rev. Thomas C. Martin.

C. E. D.



REV. T. C. MARTIN

ninety years of age, and years ago provided an annuity of \$1,200 to purchase the old parsonage; one to Samuel and Cordelia C. Dawes—a gift of their daughter, Mrs. G. D. Crittenden; one to Schuyler W. and Mary A. S. McKnight—a gift by their son, Clifton L. McKnight; and one to Samuel H. Walker. In the chapel there are five more memorial windows—one to the Ladies' Aid Society, one to the Epworth League, one to the Junior League, one to the Sunday-school, and one to the Baker family, given by their children.

In the parish house, which communicates with



METHODIST EPISCOPAL CHURCH, SHELBURNE FALLS

church. The principal window is for the first pastor of the church, William Butler, and is inscribed: "William Butler, builder of the first church, 1851-3, and founder of Methodist Missions on two continents." It was hoped that members of the Butler family could be present at this dedication, but the great anniversary of

the chapel, there is the dining-room, 16x30, and a kitchen fifteen feet square on the first floor. On the floor above may be found the ladies' parlor, sixteen feet square, and two smaller rooms which will be used for the library and class rooms.

In the basement may be found the very large

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Norwich District

New London. — After the toil of the first few months of a new pastorate, with its multiplicity of duties and perplexities, the pastor, Rev. W. P. Buck, took a brief vacation to the home of his boyhood in Pennsylvania, in July, enjoying there for a few days the society of his only brother, whose home is in Duluth, Minn. The rest of the summer was spent in New London, renewing old acquaintances in Mystic and Noank, which is only seven miles away by trolley, and where Mr. and Mrs. Buck began their married life eighteen years ago, and where, also, a very successful pastorate was the result of their faithful labors. Mrs. Buck has recently returned from a visit to her mother and other relatives in Pennsylvania.

On Sept. 27, Mr. and Mrs. Stephen A. Prentiss celebrated the silver anniversary of their marriage. Mr. Prentiss and his family are greatly beloved by the people of this church. He has honored the offices of superintendent of the Sunday-school, steward and class-leader, while his wife has been the efficient president of the local auxiliary of the Woman's Home Missionary Society. On this evening their home was thrown open to their friends, a host of whom came to offer felicitous congratulations. Receiving with them, besides their daughters, Grace and Miranda, were Rev. and Mrs. H. D. Robinson, of Chartley, Mass., who were present at the ceremony twenty-five years ago, Mr. Robinson being the officiating clergyman. The general invitation that was issued said, "no gifts;" but the profusion of flowers and personal remembrances expressed the affection of the people for Mr. and Mrs. Prentiss. The evening was pleasantly spent, and the occasion was one of unusual interest.

The Federal St. Methodist Episcopal Church is well named, and is busy in all departments of church work. The prayer-meetings have been well attended, and have been seasons of spiritual power during the entire summer. The capacity of the vestries is severely taxed to accommodate the Sunday-school and the Epworth League, whose services are full of zeal and enthusiasm. The pastor and people are working with a common aim to enlist men and women in the service of Christ, to win the children and youth, to enrich Christian character, and to make the church a power for good in this busy city. The many friends of Mr. and Mrs. Buck will be glad to learn that their son, Master Walter, has fully recovered from typhoid fever, although it laid him low for two months.

Ministerial Association. — The autumnal meeting of the association was held in Warehouse Point, Oct. 8 and 9. Presiding Elder Bartholomew conducted the devotional services at the opening session on Monday afternoon. Under the head of business a committee, consisting of Revs. P. M. Vinton, Wm. J. Smith and C. H. Van Natter, was chosen to present suit-

able resolutions relating to the departure of Rev. and Mrs. O. H. Green as missionaries to Africa. At a later hour Rev. C. H. Van Natter presented the report of the committee, which was adopted. Dr. Bartholomew was elected to represent the district at the sailing of Mr. and Mrs. Green at the port of Boston. The association voted to undertake the support of Mr. and Mrs. Green in Africa on the station plan. At about 3 o'clock the order of the day was taken up, and Rev. W. S. MacIntire read a paper on "The Pastor as the Significant Agent in Revival Work." Rev. Jerome Greer gave an essay, "The Power of a Consecrated Few." Both of these papers elicited a vigorous discussion, the pastors manifesting great interest in the matter of evangelistic work, that being the general subject of all the essays for the entire meeting. In the evening Rev. Porter M. Vinton was the preacher, his text being Psalm 8: 3, 4.

On Tuesday morning the opening devotional services were conducted by Rev. W. F. Taylor. Some matters of business were attended to, among which that of the district parsonage was brought forward. The presiding elder is pushing this enterprise with much vigor, and if he is supported as he should be by the professed friends of the scheme, he will see the district the owner of a fine parsonage well located before the meeting of our Annual Conference. At a little after 10 o'clock Rev. J. N. Patterson presented a paper on "The Epworth League as an Evangelistic Force." The second essay of the morning was that of Rev. George A. Grant, whose subject was, "The Most Efficient Methods of Reaching the Modern Mind." At the table after dinner the pastor of the local church, Rev. Wm. J. Smith, as toastmaster, proposed several toasts which were responded to in a very felicitous manner by Revs. J. I. Bartholomew, James Coote, J. H. Newland, J. A. Wood, Hon. M. H. Bancroft, and Revs. Wm. F. English, of the Congregational Church, and Wm. J. Brewster of the Protestant Episcopal Church, who were fraternal guests of the association. The occasion was a most delightful one, and was greatly enjoyed by the entire company. In the afternoon session, Rev. G. H. Van Natter read an essay on "The Relation of Prayer to the Revival." "The Kind of Preaching Necessary to a Revival" was the subject which Rev. Joseph Hollingshead discussed in the last paper of the session. In the evening Rev. Dr. J. I. Bartholomew preached from Isaiah 52: 1.

Every essayist appointed was present with an excellent paper, which showed a careful and thorough preparation, and each paper was followed by a spirited and interesting discussion, in which many participated. Twenty-six preachers, five wives of preachers, and one son were present at the meeting, and over half remained to the close. The ladies of the church furnished dinner and supper for the association in the church vestries each day, inviting the official members of the church to take supper with them on the first evening, that they might meet the preachers socially. The social cheer at the intervals between the services was very marked. This was the first time that this church had entertained the association. We are pleased to record the fact that the local church did its work easily, cheerfully and well, furnishing bountiful collations, and that they could have entertained many more than came. Many of the preachers were here for the first time, and were surprised and delighted to see that Warehouse Point has a church so beautiful and convenient and a parsonage so large and well furnished.

Danielson. — The pleasant weather of Sunday, Sept. 16, made possible one of the best attended services for Old Folks' Day ever observed at the Methodist Episcopal Church. Teams were provided for those who could not walk far. The pulpit was finely decorated with flowers under the skillful direction of Mr. Fred Oates. Previous to the sermon the congregation sang, "On Jordan's Stormy Banks," to the old tune. After an interesting sermon by the

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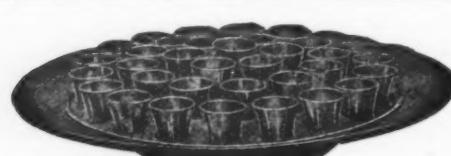
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BOSTON

NEW YORK

pastor, an informal showing of the old people present resulted in the following: The oldest member of the church is Mr. John H. Keech, who is 89, and lives in Waterbury, Conn. The oldest member present was Mr. Abner Young, who is 87. The oldest person present was Mrs. Doty, who resides on Academy Street, and who lacked only a few days of being 90. Mr. Silas Hyde, 85, was present, the day being Mr. Hyde's birthday. Mr. White, 85, was also present, and about forty others over 70. Before closing, all over 65 were requested to stand, and then the others gave them the Chautauqua salute. All over 65 received a souvenir. The services closed with singing, "Blest Be the Tie that Binds." The pastor, Rev. R. S. Cushman, who is a young man, never before saw an audience quite like that, and few older men ever witnessed such a scene. It was an inspiration to the preacher, who gave them an excellent sermon full of good cheer to these venerable pilgrims who are nearing the borderland of a better country than this. Mr. Cushman is quietly but surely working his way into the hearts of the people of his church, and also of the community at large.

Norwich, Trinity Church. — Sunday, Oct. 7, was a glorious day in this church. In the morning the pastor, Rev. Dr. M. S. Kaufman, baptized 1 infant and 20 adults. One person was received into the church on probation, 2 by certificate, and 35 into full membership. This was the best day of the present pastorate. The largest number yet received the sacrament of the Lord's Supper. On Friday evening, Sept. 21, the Junior and Intermediate Epworth Leagues opened their work for the season by an entertainment and social in the vestries of the church. The attendance was very gratifying. The program opened with a piano solo by Miss Ruth Beebe. Two tenor solos were rendered with pleasing effect by George A. Turner. Mrs. Ryther and J. Paul Kaufman greatly delighted the audience by two piano duets. The reader of the evening was Miss Helena C. Clapp, of Providence, who completely captured her audience by her impersonations. After the program a merry scene followed. Various committees engaged in interesting and successful sales of home-made candies, ice-cream and cake, etc. Previous to this occasion none of the young people had ever been intrusted with such committee work. However, the responsibility was not misplaced. Every department worked like a charm, and the beautiful success of the whole is the highest praise these young people can re-



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ceive. Mrs. M. S. Kaufman is superintendent of the two Leagues. Dr. Kaufman was present by invitation at the annual roll-call of the First Baptist Church, at noon, on Sunday, Sept. 23, and gave an interesting and instructive address on the Bible, which was well received by teachers and pupils.

X. Y. Z.

Providence District

Arnold's Mills. — This church began the tenth year with its present pastor, Rev. J. G. Gammons, Ph. D., by tendering him a most hearty reception. Quite early in the year the Ladies' Aid Society gave a turkey supper, the proceeds of which enabled the recording steward to pay the pastor monthly in advance. The annual dinner also contributed to the same end. The Young People's Society of Christian Endeavor gave a lawn party in July, which netted \$116. A well has been driven in the kitchen of the church, and the ladies' parlor has been renovated by the young people. During the year the pastor received a check for \$100 to be used by him at his discretion, and which he has used in painting the parsonage, etc. The trustees are shingling the parsonage roof. The benevolences are well cared for, and all the church services are well attended. The pastor was granted a two months' vacation, and as he entered upon it an attack of acute indigestion seized him, and he has been more or less uncomfortable for the two months. He has the sympathy of his parish and his brethren in the ministry.

Newport. — Rev. H. B. Cady has had an attack of illness that is causing his family much anxiety. The District Ministers' Meeting has sent greetings and kindly sympathy to Mr. Cady and his beloved wife and family.

Bristol. — The Woman's Home Missionary Society of the district held their annual meeting at this church on Wednesday, Oct. 17. The election of officers took place. Mrs. H. K. Gardner, the district secretary, had charge of the arrangements.

Wickford. — This church has had its share of summer visitors who came to worship with this estimable people. The pastor, Rev. Alexander Anderson, has been on duty all summer, and out of the three pastors he is the only one still on duty. The Baptist pastor resigned the first of October, and the Episcopal rector is quite ill. Dr. G. C. Soule, the efficient recording steward, has recently returned from attendance as repre-

sentative of the order of American Mechanics at their convention in Dayton, Ohio. R. F. Newell, Ph. D., formerly of this Conference, and also principal of the high school here, and who graduated its first high school class, is now principal of the North Bridgton Academy, Me., and is preparing to celebrate the centennial of the institution over which he presides. Rev. J. E. Fischer, who is supplying at Stafford and Mashapaug, resides here, and has just gone into Maine on a three weeks' hunting trip.

East Providence. — Rev. William Woodward Booth, the pastor, has just returned from the Homeopathic Hospital, Providence, where he had an operation on his left arm as the result of the electric car accident last May. All is going well now. He spent his vacation, which covered the month of August, in New York city and Ocean Grove, where he attended camp-meeting. The congregations have already recovered from the effects of the summer season. A series of Sunday evening sermons on "Some Old Testament Characters" is proving very successful and is filling the church. Within the last three weeks several have joined this church by letter, and all departments of church work are active and aggressive.

Pawtucket. — The pastor, Rev. S. A. Ross, has not taken a summer vacation, but has devoted himself to the sick and burying the dead, of which work there was a considerable amount, all the other pastors being absent. Eight names have been added to the probationers' roll, and 28 to the membership since Conference. Between 60 and 70 persons have been added to the church under the present pastorate. All the churches in Pawtucket will unite in a revival campaign to begin Jan. 20 under the leadership of Dr. J. Wilbur Chapman, assisted by sixteen co-workers.

Hebronville. — Rev. Wm. Kirkby, the pastor, spent his vacation in Bethlehem, N. H., enjoying the beautiful scenery, and derived great benefit from the mountain breezes. He preached in the local church on Sunday morning, Sept. 23, and in the evening heard Rev. C. E. Delamater "preach the word" to an interested congregation. Mr. Kirkby spent a good part of his time on the golf links in company with friends who are experts at "putting," and the use of the "brassy." He hopes to make this charming place his objective another year, if permitted to enjoy a similar vacation. On Oct. 7 the pastor baptized 3 probationers, two of them daughters of the recording steward, and received them into full membership.

North Attleboro. — Rev. J. W. Annas, the pastor, spent his vacation camping out among the beautiful pines on the side of Notch Mountain, Northfield, Mass. He enjoyed the many rare privileges which Northfield affords. Here are found beautiful scenery, healthful recreation, delightful fellowship, and last, but not least, the spiritual uplift which comes from listening to noted preachers from many cities from England and America. He came away from Northfield filled with new inspiration for larger Christian service. On Sunday, Oct. 7, the pastor baptized 2 adults and 2 infants; 4 persons were received into full membership from probation, 5 by certificate and 1 on profession of faith. At the communion service which followed there was a larger number present than at any previous time in the history of this new church. At the third quarterly conference the reports showed steady and constant progress. The cost of the recent renovation was \$361. The trustees were instructed to lease the church property from the corporate society for another term of years.

Hill's Grove. — At the time Rev. E. J. Curry, the pastor, had planned to take his vacation, friends from Ohio, his native State, came to visit, and so he did not leave Hill's Grove except for little trips to neighboring places of interest. He is busily engaged now in trying to increase interest in the regular church services, to raise the church debt, and to lay a basis for evangelistic effort later in the season.

Providence, Washington Park. — Rev. L. M. Flocken is preaching Sunday night sermons of unusual interest. On a recent evening he took the topic, "Empty Pews, and the Evil Spirits in

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Them." There was no lack of an audience to hear that sermon.

Providence, Mathewson St. — The Wesleyan, Halifax, N. S., says: "We had a visit from Rev. Dr. C. M. Melden, pastor of Mathewson Street Methodist Episcopal Church, Providence, Rhode Island, who has been stationed there for four years. He was present at the laying of the corner-stone of our new church at Amherst, N. S. The Doctor is delighted with his visit, and is gleaning facts about Methodism in the Maritime Provinces, besides enjoying his vacation. He says that the abolition of the time limit of the ministerial term in the United States is working well, and that the country circuits as well as the cities are adopting the plan of keeping their ministers for several years. He is deeply interested in watching the growth of union sentiment, and is alive to our progress, as he attended our General Conference when it met in Montreal and Dr. Douglas was alive." Dr. Melden spent a month in Nova Scotia, where he had a royal good time, and returned rested, refreshed and inspired. The work in his great church is opening well. The audience on Sunday evening, Oct. 7, filled the auditorium. On that day he preached in the morning on "The Church and its School," and in the evening on "The Men who Fail." Six were received into membership. The deaconess at work is doing well.

KARL.

Brockton and Vicinity

Central Church. — The Epworth League conducted a very successful restaurant enterprise at the Brockton Fair, giving the best service of any eating tent on the ground. Oct. 7 witnessed one of the largest communion services ever held in the church. The annual laymen's banquet is being planned by the ladies of the church, to be held Nov. 7. Oct. 6, 4 were received into the

church from probation, and 2 by letter. Rev. J. S. Wadsworth, the pastor, spent the second week in October in New York city and on the Hudson, enjoying a well-earned rest.

South St. — The pastor, Rev. S. E. Ellis, has been holding, with Rev. F. M. Lamb, the Baptist pastor, noon-day religious services at the George E. Keith shoe-shop. These services have been productive of much good. The Montgomery Men's Class had for its speaker at the September meeting Rev. E. J. Ayres, who gave his lecture on "Dig or Die." Rev. L. B. Codding at the October meeting gave an illustrated lecture. A series of sermons on "Amusements" by the pastor has drawn large audiences. Oct. 21, the pastor begins a series of evangelistic services, assisted by the local Methodist clergymen.

Pearl St. — The painters are at work beautifying the parsonage. Sunday-school Rally Day was observed here, Oct. 7. A grand good time was enjoyed by all present. The Sunday-school is progressing nicely. The new Hymnal was installed, Oct. 14.

Swedish Church. — The Swedish singing evangelist, Mrs. Jondree, who has been laboring in Quincy, is about to begin work in Brockton in the Swedish churches. Rev. Gustaf Nystrom spent his vacation in Sweden, and will give the results of his observations in the Brockton Preachers' Meeting in December by speaking on the topic, "Swedish Methodism at Home and Abroad."

Whitman. — Oct. 7 was observed as Sunday-school Rally Day, 182 being present. There was special music by the orchestra. In the absence of the superintendent the address of welcome was given by the pastor. Mr. Walter Dunbar, of Brockton, gave his very interesting "Sand Talk" to the boys. Mrs. Emma Look has been chosen superintendent of the Junior League. Rev. O. L. Griswold is pastor.

Hull. — A most cordial reception was given the pastor and wife in the town hall, which was an excellent inspiration to enter upon the year's work. An Epworth League has been organized with 50 members. Very profitable evangelistic services have been held Wednesday evenings under the leadership of the second vice-president. The Sunday evening meetings have been spiritual, and a large attendance has been present. Recently 14 have been received into the church, and 10 on probation. During the summer open-air meetings were held on the streets of Hull and Allentown, with profit to many people. The parsonage has been painted and the money is being secured by the pastor, Rev. B. L. Duckwall. At the last quarterly conference it was decided to hold revival meetings, beginning Nov. 6. Neighboring pastors have been invited to assist in the good work, and it is hoped many souls will come to Christ.

Middleboro. — Sunday, Sept. 30, 6 were received into full membership, and 5 were baptized. The finances in this charge are in favorable condition. The spiritual interest is good, the class-meeting being still a prominent feature.

The annual meeting of directors of the Yarmouth Camp-meeting Association was held at Middleboro, at the Central Church. For many years the Association has carried a crushing debt, but through the heroic efforts of the board, more especially the treasurer, Rev. Mr. Brooks, the amount is now entirely provided for, and nearly all has been paid. Suitable and appropriate resolutions on the death of Mr. Snow were adopted, and Rev. Henry W. Brown, of Sandwich, was chosen his successor, with Rev. O. E. Johnson, of Middleboro, and Miss Anna M. Starbuck, of Bourne, as assistants. These three constitute an executive committee for the transaction of all matters of business connected with the Association. The various standing committees were also chosen.

Holbrook. — On Sept. 28, Charles F. Townsend, for years a trustee of this church, died. Mr. Townsend was held in highest esteem in the

community, and his death is a loss both to church and town. Rally Day was held in the Sunday-school on Oct. 7. An interesting program was given. The collection amounted to \$8.75 for the Sunday School Union. Prof. Coultas preached on the evening of this date. The annual garden party was held in the town hall, Oct. 10.

East Bridgewater. — A lecture course began in this church, Oct. 24, with the following lecturers: Dr. Charles A. Crane, Rev. D. N. Griffin, Rev. W. S. Jones, Rev. Alan Hudson, and Rev. E. J. Ayres.

Bridgewater. — A day of prayer was held, Oct. 10, in this church. The pastor was assisted in the services by Principal A. G. Boyden, of Bridgewater, and Messrs. Miller and Evans, of Brockton.

New Bedford District Ministerial Association. — The fall session of this association was held in the beautiful new church edifice at East Bridgewater, Tuesday, Oct. 9. It was a one-day meeting only. Rev. C. Harley Smith opened the meeting with a suggestive paper on "Truths Needing Emphasis in Revival Work." Robert F. Raymond and Rev. O. L. Griswold spoke upon "The Sunday-school as an Evangelistic Field." Rev. Willis E. Plaxton made a strong plea for "The Epworth League as a Soul-saving Agency." Rev. S. J. Rook read on "Recent Great Revivals." This day of evangelistic discussion was fitly closed with a practical paper upon "The Spiritual Life of the Pastor in its Relation to Soul-winning," by Rev. E. W. Belcher. In the evening addresses were made on "Soul Winning" by Revs. O. E. Johnson, H. A. Ridgway, and G. H. Bates. It was the general verdict that no more timely program could have been presented than this all-day discussion of evangelism.

East Weymouth. — At the Sunday-school Rally Day service, Oct. 14, one of the charter members of the school was present, Mr. Henry C. Bicknell, who joined the Sunday-school seventy-five years ago, in 1831. There was also present Mr. Samuel Orcutt, who joined the Sunday-school in 1846, sixty years ago. The pastor's wife has greatly improved in health since returning from the Deaconess Hospital. A Junior League of 40 members has been organized. The pastor has a growing men's class, which has issued a very attractive calendar containing the subjects for discussion until Jan. 1. The Providence District Epworth League Convention met in this church, Wednesday, Oct. 17. On Sunday, Oct. 7, 2 members were received in full and 2 on probation.

L. B. C.

EAST MAINE CONFERENCE

Bangor District

Bangor, First Church. — Vacation is over and the work of the church is getting settled once more, and the outlook is bright for a prosperous year. The elder supplied two of the vacation Sundays, and much enjoyed the cordiality of the people.

Bangor, Grace Church. — The elder's visit came at the end of the vacation season, before the work was settled into good working trim. The pastor's salary was increased \$200. This church employs a deaconess. Among the many helpful things she is doing is the carrying on Sunday afternoon a class for young women who are so employed they cannot attend Sunday-school in the morning.

Orono. — Rev. Norman LaMarsh has been most heartily received by this people. Seven infants and 3 adults have been baptized, and 3 have been received by certificate. The students of the university are attending in large numbers. The union church at Stillwater is being repaired.

Carmel. — A week-day visit of the elder here brought together a pleasant company of people. This is another union church, but for years the Methodists alone have occupied it. It is now being thoroughly overhauled and repaired. A

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Newport. — A Sunday here was at least a restful day for the elder, as the church chimney was out of repair so no evening service could be held. Rev. M. S. Hill, though now on his fourth year, maintains his popularity in church and town. The schools of the town have greatly improved under his supervision.

Corinna. — Rev. F. W. Brooks, though not able to give the church his entire time, is making himself beloved among his people, and is doing some extra work in outside districts. A few loyal people are working hard for the church and kingdom. Under the leadership of Mrs. E. A. Ireland, the Home Department of the Sunday-school numbers 100. One has been baptized and one received in full.

Dexter. — On Children's Day 8 children and 1 adult were baptized; 5 new members have been added to the Epworth League. Church and parsonage have both been painted. Here is maintained in flourishing condition one of the few class-meetings led by a layman, Mr. A. J. Knowles. How much the old class-meeting, when used by the members, has done to maintain the spiritual life of the church!

Shirley. — This young society with its fresh new church is making good progress, and is actively interested in the progress of the work. The people feel the break the loss of their pastor in the middle of the year makes, but are cheerful and hopeful.

Greenville Junction. — This society is at present without a pastor, Rev. A. D. Moore being transferred to the West Wisconsin Conference. It seems that it should not be difficult to find a good supply for this beautiful village, now furnishing comfortable support and a brand-new parsonage. Pastor Moore has worked hard and patiently under some difficulties, especially being without a suitable place in which to live during nearly his entire pastorate. He carries with him to his new field the good wishes of a host of friends in the church and among the ministerial brethren.

Guilford. — As always, the Sunday visit of the elder here was a great pleasure. Excellent reports were rendered at the quarterly conference. The pastor's claim is paid to date, and the presiding elder's claim in full for the entire year — the first charge on the district to pay in full. A class was graduated by public examination from the primary department of the Sunday-school to the main school. The pastor's wife has made 100 calls. The Ladies' Aid Society is active in the financial interests of the church.

Sangerville. — A handful of devoted women are sincerely working to build up the church. No society on the district has suffered so severely in recent years by death and removals as this. Recently a very delightful day was spent by the Ladies' Aid Society, which had invited the Society from Dexter to spend the day with them.

Ministerial Association. — The southern division of the Bangor District Ministerial Association held an interesting session at the new Methodist Church at Milo Junction, Oct. 15-16. The session opened with a sermon Monday evening, by Rev. T. F. Jones, of Guilford, on "The Revival in the Prison at Philippi." Tuesday morning, the following officers were chosen: The presiding elder, president; B. J. Seaboyer, of Dexter, vice-president; J. O. Rutter, of Brownville, secretary and treasurer; the pastor of the church where the Association meets, with the two nearest pastors, program committee. Rev. J. W. Price welcomed the Association and spoke of the new work at Milo Junction, of what had already been accomplished, and the prospects and possibilities of the future. Rev. T. F. Jones spoke of the value of the meetings both to the ministers and to the community. Rev. Dr. B. F. Simon, of Bangor, read an able paper on "What Higher Criticism is Not," and Rev. T. F. Jones, of Guilford, followed with a paper on the same subject. Tuesday afternoon Rev. Mr. Ha-



Easy way to get Epworth Church Organ

How is your church music getting along? Are your people complaining that the music is dragging a little?

Is the chorister getting discouraged? Does the organist complain that the service makes her tired and nervous?

Is the preacher worried and embarrassed by frequent barks in the music? Well, it may be that the church organ is the cause of it all.

The organ may be too old — too small — too weak — or pumps hard. If you are having any such church organ trouble, you ought to try an Epworth.

Your church folks would be delighted to see how a nice, new, easy-playing, sweet-toned Epworth organ would brighten up the music — and set everybody to singing. Epworth stops are so easy to understand — keys are so responsive — and the pedals pump so light, that even an ordinary organist can do wonders with an Epworth organ.

Then the tone of the Epworth is so powerful — so rich — and so sweet, that when the people hear it — they feel just like joining in the music. The Epworth helps the preacher too, — for you know when the music has vim and sparkle and power, he finds it so much easier to preach.

Prof. E. O. Excell, the famous Sunday School song book man, says the Epworth is just about the best organ he can find to make the people want to sing — and he ought to know about organs for he has tried them all. Now, we are so sure that the Epworth

would wonderfully improve your church music — that we are willing to send you one at our own expense on a month's trial.

If, after trial, you find the Epworth to be the sweetest toned, easiest playing, most satisfactory organ you ever saw — and want to keep it — your church may buy it at the factory price and on any reasonable terms of payment.

And we will give your choir, music committee, Sunday School, Ladies' Aid, or Epworth League plenty of time to pay for the organ.

And we will send a little book showing six easy ways of raising the organ money.

We have helped thousands of churches to improve their music, and we can help yours, too.

Our free organ book shows many different styles of the sweet-voiced Epworth church and parlor organs ranging from \$40.00 up to \$125.00.

This free book will also tell you which style is most suitable for your own church.

Now, no matter whether you are on the music committee or not, if you want to know more about this good chance for your church to get a fine Epworth organ at the factory price and on easy terms, just send us the following coupon or write the same in a letter or on a postal card.

A stamp and a few minutes of your time may help your church more than you think. Be sure to send coupon or write today.

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zelton, of the Baptist Church, Milo, was introduced, and spoke in a pleasing manner. Rev. B. G. Seaboyer, of Dexter, read a paper on "Methodism: Whence Came it, and for What does it Stand?" Rev. C. W. Lowell, of East Corinth, read a paper on the same topic. Rev. B. F. Simon, Ph. D., of Bangor, presented an interesting paper on "Emotional Methodism." Rev. A. L. Nutter, of Old Town, gave a stirring talk on revivals. Rev. D. B. Dow, of Old Town, gave the last talk of the afternoon on the topic, "The Outlook for the District," which was very encouraging and hopeful. There was a good attendance in the evening, an interesting and practical sermon being delivered by Dr. Simon from Mark 14: 6.

Dover. — A Monday evening visit by the elder found the regular class-meeting in session — a fine body of active Christians. Ten days' special services were held at the close of the camp-meeting, with Evangelist Cozens as the pastor's helper. Much good resulted. Six have been

baptized. Rally Day was observed in the Sunday-school. By the will of a deceased member, the church will receive the income of \$500.

Milo Junction. — This new society in this new town is getting a good start. The vestry part of a church is up and finished outside. It is part of a regular plan, and as soon as possible the society will build a church. Rev. J. W. Price has successfully carried on this enterprise.

Atkinson. — A large congregation for such a scattered community greeted the elder. Here the Methodists and Free Baptists worship together in a union church. They ought to unite on one pastor for the town.

BRIGGS.

Rockland District

Knox Circuit Epworth League. — The annual convention of the Knox Circuit Epworth League was held at Union on Wednesday, Oct. 3. It was an ideal day for a gathering of this sort;

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In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 34 James St., Syracuse, N. Y. Mr. Jackson is responsible. Above statement true. Pub.

the sky was clear and the moon at its full. There is no season of the year when the scenery of Maine is more beautiful than during October. Members were present from Union, Camden, Rockport, Rockland, Vinalhaven and Thomaston. We were also glad to have with us the presiding elder, and Rev. and Mrs. Harris, of Waldoboro. The program was somewhat of a departure from the ordinary, but proved of much pleasure and profit. At the afternoon session, essays were read and addresses given as follows: "The Early Life of John Wesley—Epworth Influences," Miss Mabel Burgess; "Founders of American Methodism," Rev. C. F. Smith; "Methodism as it Now Is," Rev. C. A. Plumer; "The Place of the Epworth League in the Church—Past and Present" (written by Rev. C. F. Butterfield, who was not present). The evening address was by Rev. I. H. Lidstone, on "Doing with thy Might." This address, like the work of the afternoon, was greatly enjoyed by the large audience present. Pastor and people at Union proved themselves admirable hosts. The following officers were elected for the ensuing year: President, Rev. A. E. Morris, Thomaston; vice-president, Rev. C. F. Smith, Rockport; secretary, F. L. S. Morse, Thomaston; treasurer, Miss Lois Wooster, Rockport.

Unity and Troy.—This charge is supplied for the third year by Rev. C. W. Ross, who also bends his energies in the endeavor to cultivate a large farm here. Mr. Ross stands well in the estimation of the people of these two towns. The presiding elder reports that at the quarterly meeting recently held, large audiences were present. Faithful service is always appreciated and quickly noticed on these smaller charges.

Thomaston.—The annual excursion over the M. C. R. R. to the State Prison here, was taken advantage of by about 300 persons, on Saturday, Oct. 6. Our Ladies' Aid Society provided a dinner, as they have done for several years, for the excursionists, thereby earning quite a neat sum of money for the church. Recently 75 volumes were added to the Sunday-school library.

Rockland.—On Sunday, Oct. 7, 7 children were baptized by Rev. Robert Sutcliffe. Why should not the children everywhere, who are admitted to belong to God's kingdom, receive the seal of the kingdom? The attendance at the Sunday evening Epworth League prayer-meeting is on the increase. George B. Orcutt has been elected president of the League.

A. E. MORRIS.

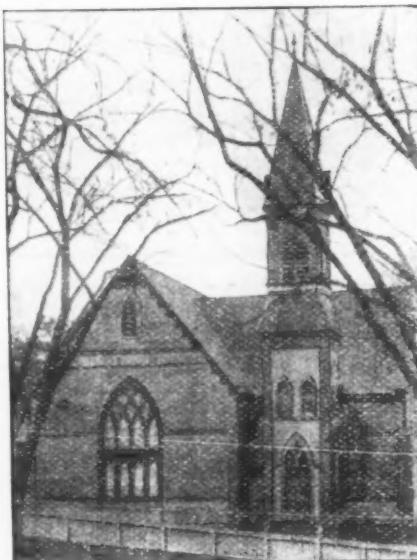
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Reopening of Saxonville Church

The Methodist Episcopal Church in Saxonville celebrated the twenty-fifth anniversary of the erection of its present church building, and held formal reopening exercises after the repairs which have been made in the audience-room, on the afternoon and evening of Oct. 18. In the afternoon a historical address was delivered



SAXONVILLE CHURCH

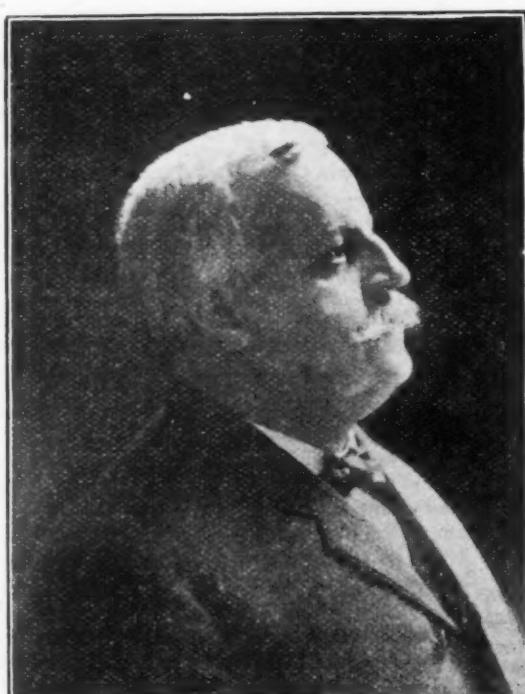
ered by the pastor, Rev. John A. Bowler, and reminiscences were given by Revs. J. O. Knowles, D. D., A. R. Nichols, A. J. Hall, and Dr. Geo. S. Chadbourne, formerly presiding elder of the district. There were also present Revs. Geo. H. Clarke, L. E. Taylor, A. A. Felch and Dr. C. F. Rice. Dr. Chadbourne preached in the evening. The Ladies' Aid Society furnished a collation. Miss Belle Reed sang a solo in the evening and the choir also assisted. E. C. Simpson presided at the organ in the afternoon, and Miss Mildred Simpson in the evening.

The society in Saxonville has a long and honorable history, reaching back almost to the very beginnings of Methodism in New England, as it

became very strong, and it was not till 1833 that the first house of worship was erected by this society. This was built at "Four Corners," about a mile from the village on the way to Sudbury. Most of the timber for the building was cut upon the land of Mr. Israel Stone nearby, and was mainly prepared by Mr. Stone and his son, Walter, the master carpenter and builder being Rev. Isaac Jennison, at the time riding the circuit. Rev. Abel Stevens, then only nineteen years of age, preached the sermon at the dedication of this church. Among the prominent members of this church during its early years was Jotham Haven, a local preacher who came here from Weston. His son, Bishop E. O. Haven, joined the church in Saxonville as a probationer when fifteen years of age.

In 1844, for the better accommodation of the people of the village of Saxonville, the church was moved to the village and placed on Church St., and soon after, so great was the ingathering under the labors of Rev. Willard Smith, an addition was made to the building so as to accommodate twenty more pews. Among the preachers who served this society, preaching in the old church, were Revs. N. S. Spaulding, Chester Field, Thos. C. Peirce (father of Bradford K. Peirce, editor of ZION'S HERALD for many years), J. T. Pettee, John W. Merrill, John Cadwell, Thos. B. Treadwell, H. P. Andrews, Franklin Furber, Burtis Judd, G. G. Jones, Thos. Marcy, Z. A. Mudge, Albert Gould, Linus Fish, F. T. George, W. A. Braman, Wm. Silverthorne, Allen J. Hall. All these have passed on to their reward except Rev. F. T. George, who lives within three miles of the church, near South Framingham, and Rev. A. J. Hall, who lives in Sudbury, about five miles in the opposite direction. During Mr. Hall's pastorate steps were taken to prepare for building a new church on Chestnut St., and during the pastorate of Rev. R. H. Howard in 1881 the present church building was erected. Soon after the dedication of the church Mr. Howard preached a historical sermon which was published in pamphlet form and also in ZION'S HERALD. Mr. Howard's three-year pastorate ended in 1883, when he was followed by Rev. Chas. H. Hanaford, who served here for two years. Rev. E. W. Virgin had a pastorate here of three years which, with his pastorate at South Framingham, made a service of seven years in this town. From 1898 to 1891 this church was served by Rev. W. S. Jagger, during whose pastorate there was formed a Young People's Christian League, which later became Chapter 575 of the Epworth League. Rev. A. R. Nichols was pastor here in 1891, and was followed in the spring of 1892 by Rev. J. H. Emerson, who in July of that year was transferred to Coral St., Worcester, and was followed here by Rev. I. A. Mesler, whose pastorate continued till 1895, when the only five-year pastorate of this church, that of Rev. John Peterson, began. During this pastorate an addition was built at the rear of the pulpit, and the organ was removed from the gallery to the alcove in this addition. From 1900 to 1903, Rev. B. J. Johnston was pastor. The present pastorate began in 1903.

The repairs made upon the church the past summer included cathedral glass for the principal windows, new frescoing, and a new carpet, involving an expenditure of \$1,029—\$500 of this amount being given the church by Mr. F. E. Simpson, president of the Saxonville Mills and the Roxbury Carpet Co. The frescoing was done by Sandgren & Ehnborg of Worcester. The glass was from the factories of Horace Phipps & Co. of Boston, and the carpet is from the mills of the Roxbury Carpet Co. The harmonious effect elicits praise from all visitors, and makes the audience-room of this church exceedingly attractive.



REV. JOHN A. BOWLER

formed a part of Needham Circuit, which at the first Methodist Conference held in New England — that held at Lynn in August, 1792 — reported thirty-five members, and within a couple of years of that time a Methodist class of seven persons existed in Saxonville. For the next forty years, however, the Saxonville class did not

CHURCH REGISTER

HERALD CALENDAR

General Missionary Committee, Delaware Ave. Church, Buffalo, N. Y., Church Extension Gen. Com., First Church, Syracuse, N. Y., Freedmen's Aid and Southern Education Society, First Church, Rochester, N. Y.

Marriages

LUND — WRIGHT — At Sanford, Me., Oct. 20, by Rev. A. Hamilton, Frank Owen Lund and Hannah Mary Wright, both of Sanford.

RUSSELL — HURD — At Sanford, Me., Oct. 24, by Rev. A. Hamilton, Elbert Hervey Russell, of Sanford, and Jennie Littlefield Hurd, of Alford.

CURTIS — CALEF — In Norway, Me., Sept. 12, by Rev. C. A. Brooks, Roy H. Curtis and Miriam D. Calef, both of Augusta, Me.

WEBBER — MCKAY — In Norway, Me., Oct. 8, by Rev. C. A. Brooks, Vivian R. Webber, of Paris, Me., and Nettie McKay, of Norway.

STOVER — CROCKETT — In Yarmouth, Me., Oct. 10, by Rev. C. A. Brooks, Arthur E. Stover and Isabelle C. Crockett, both of Yarmouth.

W. H. M. S. — The annual meeting of the Maine Conference W. H. M. S. will be held at South Paris, Me., Nov. 3-4. Mrs. M. Libby Allen will be the principal speaker. We desire one or more delegates from each auxiliary. The Grand Trunk R. R. gives the round trip for one fare.

MRS. B. C. WENTWORTH, Conf. Pres.

NOTICE. — Any of our preachers who have a surplus of New England Conference Minutes for 1906 are requested to notify C. R. MAGEE, 36 Bromfield St., Boston.

N. E. DEACONESS AID SOCIETY. — Tuesday, Nov. 6, at 2 P. M., occurs the regular meeting of the D. A. S. in the Committee Room, 36 Bromfield St., Boston. The new superintendent of the Deaconess Home, Miss Mary Anna Taggart, will be present and give a talk, also sing, accompanied on the autoharp. The ladies of each church are cordially invited to come and meet her.

MRS. F. A. PATTERSON, Everett, President.
MISS ADELAIDE SLACK, Malden, Cor. Sec.

NEW ENGLAND CONFERENCE EXAMINATIONS. — The fall examinations announced in the Conference Minutes will be held at Boston and Springfield, Tuesday, Nov. 13, at 9:30 A. M. The examination at Boston will be held in the Committee Room, Wesleyan Building, and will be under the direction of Dr. George S. Butters; at West Springfield, in Merrick Church, under the direction of Rev. Alexander Dight. It is expected that the candidates will take the prescribed examinations in the four years' course of study at this time, and permission is granted candidates for admission on trial, and also candidates for local orders, to take certain examinations at the same time.

ALEXANDER DIGHT, Registrar.

CHAUTAUQUANS, ATTENTION! — The Chautauqua Association has recently received, as a gift in memory of Governor Clafin, a part of the grounds and all the public buildings at Lakeview (now Montwait), South Framingham, free of any incumbrance. But in order to hold our Assemblies, we must have the superintendent's house (called the White House), with its land and out-buildings, which we can have for \$1,000. With this and some needed repairs on the public buildings, we can hold our Assemblies and Summer School, which we hope to organize, and use the grounds the entire summer for educational, religious and temperance work. We are convinced that the many lovers of Chautauqua, who for twenty years more or less were inspired by the leadership of such men as Bishop Vincent, Edward Everett Hale, Dr. Hurlbut, Prof. Sherwin, Dr. Dunning, Frank Beard, Prof. Holmes, and a distinguished list of eloquent speakers will enthusiastically welcome the auspicious opportunity afforded by our great good fortune in securing the property. We are confident that you will heartily appreciate the privilege by immediate generous co-operation in pledging such sums as will enable the directors to acquire this additional property, make the necessary repairs, and in the early winter arrange our program for next summer's Assembly. We desire to raise enough to cover every item of expenditure.

Please forward your pledge, with the assurance of your moral support of the movement, to SUSAN M.

STEVENS, 19 Milford St., Boston, Mass., or LLOYD A. FROST, treasurer, care International Trust Co., 45 Milk St., Boston.

Yours for the Board of Directors,
N. B. FISK, President of Association.
A. M. OSGOOD, Secretary of Committee.

W. H. M. S. — A meeting of Boston District Association will be held in the Egleston Square Church, corner of Washington and Beethoven Sts., Wednesday, Nov. 7. Sessions at 10 and 2. An interesting program has been arranged for all day. Rev. Clifton Pryor Pledger will give the afternoon address; subject, "The Golden Opportunity." Each auxiliary in the district is requested to send delegates and a report. Take any Forest Hills, Washington St. car at Dudley St. Elevated Station. Luncheon, 15 cents.

MILLIE HATHAWAY MOOERS, Cor. Dist. Sec.

WANTED. — At once, two single men, or with small families, for work on Aberdeen District, Dakota Conference. Salaries, \$500. Also a man who is an elder for circuit of two appointments — \$700 and house. Send recommendations with applications. Only wide-awake, spiritual, self-denying men will be useful.

GEORGE F. HOPKINS, Presiding Elder,
514 Seventh Ave., E., Aberdeen, S. Dak.

URGENT CALL FOR PREACHERS. — Three men are needed for three charges on the Watertown District, Dakota Conference. Salaries from \$600 to \$700. Good opening for men wishing to come West. The preacher that succeeds will easily command better salary. A great field for usefulness. Send references and recent testimonials, with application, to

W. I. GRAHAM, Presiding Elder,
Watertown, S. Dak.

WARNING. — A woman, claiming to be a Methodist, is calling upon ministers with propositions to publish for them, free of cost, church directories, or for Ladies' Societies cook-books, in either case the advertising profits to be hers. While her plan is perfectly legitimate, her methods are not. To several of our merchants she has misrepresented herself and her work. Because of her methods, we have decided to warn others. Help us by sending her present address to the HERALD.

HOWARD S. WILKINSON, Newburyport, Mass.
L. R. DANFORTH, Rochester, N. H.

W. F. M. S. — ATTENTION. — The address of the treasurer of New England Conference until April 5, 1907, will be MRS. CARRIE K. KELLOGG, 19 Sanford St., Attleboro, Mass.

W. H. M. S. — The annual meeting of the Cambridge District W. H. M. S. will be held at the Newton Church, Centre St., Thursday, Nov. 8. Sessions at 10:30 and 2. Luncheon served for 15 cents.

MIRA C. FOLSOM, Cor. Sec.

SPECIAL NOTICE. — Rev. Geo. E. Stokes, D. D., of India, is prepared to assist pastors by giving missionary addresses and sermons during the winter season. He should be addressed at 148 Crest Ave., Winthrop. Owing to illness in his family, his furlough has been extended by the Missionary Board.

CENTENNIAL AT BROMFIELD ST. — The centennial anniversary of this church will be observed, Nov. 18 to 21, with fitting and impressive services. The pastor, Rev. C. H. Stackpole, has the program well in hand, and full particulars will be announced soon. Friends and former members of the church are cordially invited to attend. This much may be said in advance: The anniversary will include a review of the historic past and a wide outlook from various view-points on the future.

GIPSY SMITH MEETINGS. — As our readers are well aware, the series of evangelistic services, under the inspirational leadership of Gipsy Smith, which have been in preparation for some weeks by the Interdenominational Evangelistic Committee, were begun at Tremont Temple, Monday evening last, and have at once enlisted the attention of all classes of our people who have been desirous of hearing this gifted evangelist. This movement has been planned with great wisdom, and has the cordial support of the evangelistic pastors of our city and vicinity, and it is believed will result in a great work of grace to our community.

These meetings are to continue till Dec. 1, and inasmuch as there will be considerable expense incurred, the finance committee who have this matter in charge are making a special appeal to all who are interested to respond with such contributions as they may feel

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BISHOP THOBURN'S MISSIONARY LECTURES

Five lectures delivered at the School of Theology, Boston University, October, 1906. Bound typewritten copies, stenographically reported, 80 cents, postpaid.

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OUR BOOK TABLE

The New Age and Its Creed. Being the Merrick Lectures for 1905-6. Delivered at the Ohio Wesleyan University, Delaware, O., April 23-27, 1906. Jennings & Graham: Cincinnati. Price, \$1, net.

The lectures are five, the speakers and topics being as follows: Bishop Hoss on "The New Age;" Prof. D. A. Hayes on "The New Biblical Learning;" Dr. C. E. Jefferson on "The New Theology;" Bishop W. F. McDowell on "The New Evangelism;" President E. H. Hughes on "The New Patriotism." All are good, well worthy of their place, but the second and third, on account of their subjects, will, we should say, attract the most attention and be most prized. They are all that could be desired on these themes. Prof. Hayes well says: "The greatest danger facing the church of our generation is that it will refuse to accept the revelations of truth in the new Biblical learning, and, clinging to its traditions, will prefer death to life and darkness to light. Loyalty to truth is the church's only surety of life." He shows conclusively how the spirit of the new learning is in perfect accord with Martin Luther, John Wesley, and Adam Clarke; that it has resulted in a gain in the credibility of the Scripture records, and a gain in reality. "The Bible takes hold upon us now as it never did before, and it takes hold of us at far greater depths of our being." "The Bible, which claims to be a faithful record of the slow evolution of spiritual ideals, leaves room for all the facts as we find them, and makes easy the explanation of all the phenomena involved," whereas the old theory made incredible demands and played straight into the hands of infidels. Dr. Jefferson says that the new theology is "a Method, applied to the study of the phenomena of religion, the scientific method." We are getting a new theology because we are under the guidance of the Holy Spirit. Some of the distinctive features of it are connected with the Fatherhood of God, the immanence of God, a new emphasis on the life and person of Jesus Christ, a new dignity to man, a freer view of the Bible, a stronger hope for the future. The conceptions are less simple, more complex, than they were, make a greater demand upon the intellect; but the final outcome will be glorious.

The Spirit of Democracy. By Charles Fletcher Dole. Thomas Y. Crowell & Co.: New York. Price, \$1.25, net.

The chapters which make up this book have been already printed in the *Springfield Republican*, and grew out of a lecture delivered before the Twentieth Century Club of Boston, of which the author has been for some time president. They deal frankly, hopefully, with many of the problems which attend the working out of democracy under modern conditions. "The law of the world seems to ordain the democratization of material means, of power, of education, of art, of truth, and, not least of all, of the ideals and visions of goodness." "The Christ is the type of that which every man should be." The author expresses his views freely on a great variety of matters connected with the general topic, such as "Pauperism," "Suffrage," "Crime," "Taxation," "Immigration," "Socialism," "Partisanship," "Imperialism." He objects to the rule of America in the Philippines. "Every precedent and presumption of democratic government is against what we have done. Defend it who can!" He can see little or nothing that we have done for those islands. He attempts, also, after the manner of anti-imperialists, to belittle the magnificent work which England has done, and is doing, in India and Egypt. He misrepresents it, saying: "The Indian people are nowhere learning the lesson of liberty or the habits of self-government." They are learning this very difficult lesson as rapidly as is compatible with the best interests of the population. It is the same in the Philippines. Dr. Homer C. Stuntz, for many years at the head of the Methodist missions there, speaking in defence of the American policy at the People's Temple, Boston, the other day, characterized the views of the anti-

imperialist faction as "sentimental twaddle." So it looks to all the missionaries and all who have any real acquaintance with the East and its peoples. Nothing could possibly be plainer than their utter incapacity for self-government; and if Providence has not most clearly put the task of their training into our hands, then nothing of the sort in history was ever clear. Doubtless it is not democracy; but that only shows that large sections of the earth are as yet very far from being fitted for this highest form of government. They cannot govern themselves. Some power, beneficent or otherwise, must do the work for them. The American people will not shirk the practical task plainly laid upon them by God because certain theories are somewhat damaged by their action. Let the theories be adjusted to the facts. That is much easier than to change the facts to suit the theories. Facts, somehow, are a good bit stubborn, also theorizers at times. But we will back the facts to win in the long run.

The Apostles' Creed in Modern Worship. By William R. Richards, pastor of the Brick Presbyterian Church, New York City. Charles Scribner's Sons: New York. Price, \$1, net.

Seven lectures on the old Creed. We have discovered nothing very distinctive or startling in them. Probably the fourth, "He Descended into Hell," will arrest attention as much as any. He says: "Since this clause does not appear in the earliest forms of the Creed, it could be dropped without marring the original structure." The earliest reference to it is about the year 400. Just when and how it found its way into the present text, is not known. He votes for retaining them as "peculiarly dear and comforting." "Apparently this article was added to show that our Lord Jesus, like other men, really and truly died." It was aimed against the Docetic heresy, which taught that Christ only seemed to be born, to suffer, and to die. He counts it "a standing protest against a too confident eschatology," throwing blessed light on one of the darkest enigmas of the divine justice. "It stands as a frank confession of the inability of man to set limits to the redeeming grace of God, and hence is dear and comforting to some of us."

Dunny. A Mountain Romance. By Philip Verrill Mighels. Harper & Brothers: New York. Price, \$1.25.

He who can picture a really attractive child has gone far to make his book successful. Dunny wins all hearts and holds the centre of the stage throughout this story. There are other satisfactory features. A love complication gets rightly adjusted, the older suitor subsiding into the place of a father, while the younger one marries the girl. A fierce business antagonism also finds reconciliation through the boy. Hard hearts are softened, young souls made happy, and harmony reigns. Life in a rough Western lumber camp is well depicted, and there are some humorous as well as pathetic touches.

Ready the Reliable. By Lily F. Wesselhoeft. Little, Brown & Co.: Boston. Price, \$1.

"Ready" was a dog, and the book tells in a very entertaining way his history, exploits, companionships, and virtues. Whatever cultivates kindness to animals does a good work.

The Silver Maple. A Story of Upper Canada. By Marian Keith. F. H. Revell Co.: New York. Price, \$1.50.

Much in the style of Ralph Connor, though without the grip on his readers which that wizard possesses (his works have sold over a million copies), this tale of the northern backwoods has a gentle charm of its own which will be enjoyed by many. Instead of Glengarry we have Glenoro. The people are Highland Scotch, mostly MacDonalds, and so there is a little fighting, a feud between Orangemen and Fenians, but the religious element is strong and finally prevails both in the heart of the hero and the community in general. The scene shifts for a season to Egypt, where a battalion of Canadian boatmen help Lord Wolseley in his expedition up the Nile to rescue Gordon. The high moral plane of the writing may be seen by the following sentence from the last page: "And so Ralph

Stanwell came into his inheritance at last, and by the right road, the road of truth and equity, which, though it may often descend by the way of the cross, is sure and straight and leadeth unto life eternal."

Harvard College by an Oxonian. By George Birkbeck Hill, D. C. L., Honorary Fellow of Pembroke College, Oxford. The Macmillan Co.: New York. Price, \$2.

Issued originally two years ago, this excellent volume has now been twice reprinted. It gives an extremely complete view of the great institution on the Charles, and the comparisons of American with English ways are instructive as well as interesting.

Long Ago in Greece. A Book of Golden Hours with the Old Story-Tellers. By Edmund J. Carpenter, Litt. D. Little, Brown & Co.: Boston. Price, \$1.25.

Twenty classic tales from the ancient story-tellers, retold for young people. It gives in simplified and shortened form Homer's "Battle of the Frogs and Mice," a stirring bit from the "Birds" of Aristophanes, the story of Phaethon and the runaway horses of Apollo, the wooing of Pelops, Atalanta's Foot Race, the story of Hero and Leander, Ovid's version of Narcissus and his Shadow, and many others. The merit of this book lies in its closer than ordinary adherence to the originals. The atmosphere as well as the subject matter of these fine old stories is here preserved.

In Eastern Wonderlands. By Charlotte Chaffee Gibson. Illustrated from photographs. Little, Brown & Co.: Boston. Price, \$1.25.

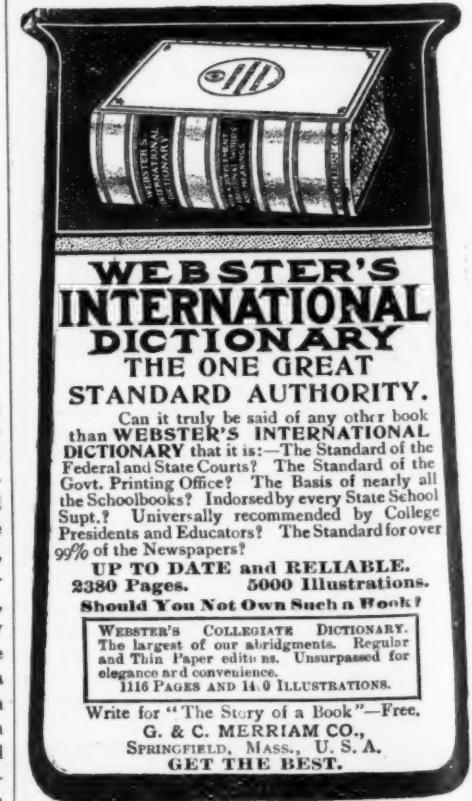
A brightly written story of a real trip made around the world by three children, with emphasis on Japan, China, Ceylon, India, the Red Sea, and Egypt. It is thoroughly adapted to the comprehension of children, and admirably suited for their entertainment and instruction. Young readers will follow Alice, Fred and Charlotte on their joyous journey with much pleasure.

A Sheaf of Stories. By Susan Coolidge. Little, Brown & Co.: Boston. Price, \$1.

Stories for children, eleven in number, beginning with "A Thanksgiving Pie," and ending with "The Mastiff and his Master," written in the late Miss Woolsey's admirable style and excellent in their influence.

The President of Quex. By Helen M. Winslow. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.25.

A woman's club story, said to be the first novel to deal so intimately with this subject. "Quex" is the fictitious name of a thoroughly up-to-date club, and the story is of a young and beautiful woman suddenly bereaved of all she



The Six Best Selling Books During September

At Each Store of Methodist Book Concern

THE following lists will be of interest as indicating the new publications which are demanded by the religious reading public (works of fiction are purposely excepted):

NEW YORK

"Quiet Talks about Jesus." Gordon.
"Unrealized Logic of Religion." Fitchett.
"Fundamentals and their Contrasts." Buckley.
"Christianity and Modern Culture." Shaw.
"Duty of Imperial Thinking." Watkinson.
"Message of the Modern Pulpit." Brown.

BOSTON

"Quiet Talks about Jesus." Gordon.
"Quiet Talks on Service." Gordon.
"Message of the Modern Pulpit." Brown.
"Workable Plans for Wide-Awake Churches." Reisner.
"Preacher and his Work." Graham.
"Duty of Imperial Thinking." Watkinson.

DETROIT

"Unrealized Logic of Religion." Fitchett.
"The Christian Faith." Curtis.
"The Culture of the Spiritual Life." Dickie.
"Christian Conquest of India." Thoburn.
"Fundamentals and their Contrasts." Buckley.
"Wesley and His Century." Fitchett.

PITTSBURG

"Unrealized Logic of Religion." Fitchett.
"Wesley and His Century." Fitchett.
"Fundamentals and their Contrasts." Buckley.
"Christian Faith." Curtis.
"Expositions of the Holy Scriptures." McLaren.
"Problem of the Old Testament." Orr.

loves in life, and changed to a recluse in her fine home, to whom the presidency of Quex comes as a revelation and brings a new and larger life. The development of her character from loneliness and weakness to joyous activity and strength is the study carried out in these pages. Under the leadership of the president and her loyal supporters, Quex becomes a power for social betterment that even a legislature must reckon with, and is especially efficient in respect to that blot upon our civilization, child labor. The love note is also sounded, and a second marriage comes to the devoted president from the associations formed in her public work.

The Story of Martin Coe. By Ralph D. Paine. The Outing Publishing Co. : New York. Price, \$1.50.

Mr. Paine's career since leaving Yale, about a dozen years ago, has been mostly in journalism, first on newspapers, more lately on magazines. In this service he filibustered along the coast of Cuba before the war; he was in Cuba during the war; he was in the field with the Pennsylvania National Guard during the coal strike trouble of '97; he followed the army from Cuba to China, and was ordered from Pekin to Henley, Eng., to report the annual regatta there. He draws the original of Martin Coe from one Mike Walsh, a gunner's mate on the "Three Friends," a filibuster, almost pirate. He is a very vigorous character, a deserter from the U. S. Navy, because in time of peace things were too tame for him, and he was eager for action. After some exciting scenes in the service of the revolutionists in a South American republic, he finds

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himself in a quiet Maine village, where holier influences help him to realize that the only right thing is to go back and give himself up to his ship, which he does.

Ferdinand de Soto, and the Invasion of Florida.
By Frederick A. Ober. Harper & Brothers : New York. Price, \$1. net.

Columbus, Cortes, Pizarro, Balboa, have been already treated in this "Heroes of American History" series, and now De Soto follows. He was the chief hero of the invasion of Peru under Pizarro, a far nobler man every way than the commander of that expedition. In 1538 he set out again from Spain, this time at the head of a magnificent expedition for exploration and conquest of Florida. His death came in 1542, with little accomplished. It is an interesting chronicle of old-time adventure, and De Soto was evidently one of the best of the Spanish warriors of that time.

Ewa : A Tale of Korea. By W. Arthur Noble. Eaton & Mains : New York. Price, \$1.25.

This book represents Korean affairs from the standpoint of the Korean. It is based upon historical characters and incidents. The aim is to illustrate the customs of the people and their habits of thought, to show the great struggle of new Korea for a better life, to illustrate the type of manhood that is leading the people toward reform, to awaken sympathy for a people who have become the victims of an unjust exploitation by a foreign power. All this has been well carried out, and the volume will do good. Its closing words are: "Korea shall be free." But the outlook in that direction at present is certainly far from bright.

Magazines

The first article in the *Nineteenth Century and After* for October is on "The Awakening of China," and is made up mainly of a wonderfully enlightened and significant street placard posted in Hunan, which not long ago was the most backward and intensely anti-foreign of the eighteen provinces. A well-reasoned article on "American Spelling," by Rev. Herbert Thurston, regrets the precipitate action of President Roosevelt, and expresses the opinion that the proposed reform is likely to retard rather than advance the day when the phonetic problem will be considered in England with an open

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mind and purely on its own merits. (Leonard Scott Publication Co. : New York.)

The *International Journal of Ethics* for October treats "Medieval Morals," "Internationalism," "Bacon's Moral Teachings," "War and Social Economy," and a few other topics. It admits that war is sometimes necessary, but argues strongly against it on the ground of its immense waste. It thinks the enormous sums we are spending on our navy might be much better employed. (International Journal of Ethics : Philadelphia.)

The *Arena* for October also dilates on "The Costliness of War." There is an article by Hon. Thomas Speed Mosby, of Missouri, on "The Anglo-Saxon Crime," by which he means contempt of court. He strongly condemns it, but admits that it has usually been exercised by the courts with singular wisdom and forbearance. Katherine Kilgore, of Boston, writes on the Crapsey trial in the Episcopal Church, taking the side of the condemned ecclesiastic. (Albert Brandt : 5 Park Square, Boston.)

The *Treasury of Religious Thought* for October has in its sermon section discourses by Rev. George S. Somerville, Rev. William Curtis Stiles, and Rev. J. B. Whitford. Among other contributors we note Dr. Frank Crane, Dr. S. Parkes Cadman, Dr. J. Wesley Hall, and Prof. Geo. H. Schodde. (E. B. Treat & Co. : New York.)

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BISHOPS' CONFERENCE -- I

"AMICUS."

Rochester, N. Y., is, to those who visit her for the first time, a surprisingly large and beautiful city. With a population of more than a hundred thousand, with noble churches and public buildings, it only needs the finishing of the paving and sewerage now approaching completion to make it one of the handsomest and best furnished cities in the State. The seat of a Baptist University and Theological School, as also of a large Roman Catholic seminary, hundreds of students are daily at work here and furnish the literary atmosphere which clarifies the smoky and selfish air of a manufacturing town. Through it runs the Genesee River, which leaps over a precipice of eighty feet, making a noble fall largely screened by buildings and the railway.

Methodism is strong here in numbers, in influence, and in noble churches. In the last ten years nearly all our churches have been either relocated or rebuilt, and in no town of its size has the Methodist Episcopal Church so many excellent plants for work.

The Bishops are entertained wholly in the homes of members of our church. While aware that to entertain them in hotels greatly facilitates their business, the committee felt that there was an appearance of inhospitality in this. The best homes in the city, and more than enough, were tendered, and the Bishops openly say that they have never been more delightfully housed and homed.

The secretary told your correspondent that never since he had been in the Board had there been at the opening so small an attendance. This was due to the illness of Bishop Fowler, the absence of Bishop Spellmeyer in China, and the departure during the Conference of Bishops Foss and Fitzgerald for India. The Bishops present are: Andrews, Warren, Walden, Mallalieu, Goodsell, McCabe, Cranston, Moore, Hamilton, Berry, McDowell, Bashford, Burt, Wilson, Neely, and Missionary Bishops Hartzell, Scott and Harris. All appear in good strength. Bishop Bashford seems to have almost wholly recovered his health, having gained in flesh and regained his look of health.

The Bishops meet in Asbury Church. On looking into the room I found it decorated with palms and flowers, the Bishops' desks arranged in two semicircles, with every comfort for work and rest. Lunch is served them in the noon hour by committees from different churches, each designated church furnishing one lunch. The pastors invite such additional guests as they choose, a glance at the first day's lunch showing the Bishops sandwiched between Presbyterian and Baptist pastors, or flanked by pastors and

presiding elders of our own church. One of the Bishops said that they were delighted with this arrangement, as it gave them time for social life, saved long car-rides, and economized time for committee work.

The public reception to the Bishops was given at the noble First Church, and was a great affair. The vast auditorium was completely filled. The Bishops were welcomed by the presiding elder, Dr. Webster, by the mayor of the city, by Judge Sutherland of the Supreme Court in behalf of the laity, by Dr. Taylor of the Presbyterian Church, and President Strong of the Baptist Theological Seminary on behalf of the Christians of the city. The addresses were of a high order. Bishops Goodsell and Bashford responded in behalf of the Bishops, Bishop Bashford devoting himself to China and its conditions and rousing the audience to enthusiasm by the growth of opportunity through the diminution of prejudice and the breaking down of other obstacles. A collation was served to hundreds present in the ample reception room where the Bishops in line shook hands with all who came.

On inquiring as to the business likely to come before the Bishops, I found them greatly burdened with the questions concerning the reconstruction of our work in San Francisco; the effect of the anti-Japanese movements in San Francisco on our work in Japan; the union of the Methodist Churches in Japan into a National Methodist Episcopal Church; the growth of fraternal feeling between the churches North and South; as well as the methods of entering China's open door more fitly and fully. Besides all this they have their usual burdens of the home work, its visitation and its development. I overheard the janitor of the church say, who waits on the Bishops: "I don't want their job. They are the hardest-working men I know."

I see that the Bishops are advertised, not only to preach on the Sabbath, but to hold Epworth League meetings, address the students of the university and the theological seminary, and the Young Men's Christian Association. It does not seem that the Mitchell case, or any similar case, will at this time trouble the Bishops. One said that, whatever their differences of opinion among them, all are glad that it is not to occupy their time at this session.

Nothing has been given out yet as to the plan of visitation. It is rumored that the depleted condition of the Board by death, illness and foreign service, will load up the Bishops this spring with as many Conferences as during the last quadrennium they were accustomed to hold in the autumn visitation. It is also rumored that Bishop Burt will accompany Bishops Hartzell and Scott to Africa this winter under the law which requires a general superintendent to visit the territory of the Missionary Bishops once in a quadrennium.

I find among some of the wisest Bishops and the most experienced a deep conviction that the General Conference made a great mistake in not permitting the Bishops to utilize the superannuated Bishops to such an extent as the Bishops might feel wise. One said: "We would not wish to humiliate the Board by sending to hold a Conference a mentally incompetent president." He added: "The situation as to increased work is such that the resident Bishops in foreign lands may have to come home next fall because there are not effective Bishops enough to the work in the Fall Conferences." There was no increase in the number of effective Bishops by the election of the last six. The Board was left younger in years, but not numerically stronger.

Another letter will give what may be of additional interest to the readers of the HERALD.

Among the attractive shops in Boston may be mentioned the china and glass store of Jones, McDuffee & Stratton on Franklin Street, with its ten floors of exhibits, which are not excelled on this continent. Of late years the demand for better table furnishings has steadily increased.

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— Dr. C. C. Hall, president of Union Theological Seminary, is spending another winter in India. He began his course of lectures at Lahore on the 20th inst.

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